

not  
Dr. Horace G. Underwood  
and  
Dr. Sam Moffett!

Layman's Report on Foreign Missions  
Controversy.

Letter from:

Arison

Fisher

Forme

Keen

and others

old reports, magazines, papers.

(copy)

De- the ministry, March 4, 1932.

Mr. J. E. Fisher, Ph. D.  
Recd.

Dear Dr. Fisher:

There has been a matter on my mind and heart for some time and I feel I ought to give expression to it. It is concerning your position as a professor in the Cheson Christian College.

"You have taken such a positive and aggressive stand with the liberal as opposed to the orthodox belief concerning the Person and Work of Jesus Christ -- which orthodox view I hold to be the truth -- and as such a stand as yours cannot help but be hurtful to the belief of the students in the college and so also hurt the college, I feel compelled to enter my protest to your serving further on the faculty of the college. I do this as a member of the Board of Directors and I am also writing the president, Dr. Avison, asking that he take the matter up.

"I am sorry to have to write this, but I feel it is a duty to my Lord and to myself, and trust that you also will see the incongruity of your position and resign your position in the College."

Sincerely yours,

(Signed)

Henry V. Lango.

Amel H. Lango



(Copy)

March 7th, 1932.

Rev. H. W. Lampe, D.D.,  
Syonkwan, Korea.

Dear Doctor Lampe:

Needless to say, I was somewhat surprised when I received your letter today. However, I shall try to understand your position and give you credit for full sincerity in it. I respect you as a brother human being, but I cannot be expected to respect your beliefs which lead you to do a thing which, to me, is the very antithesis of Christian love and brotherhood. Your own opinions and beliefs are so sacred to you that in order to protect them from any possible harm, you can deprive a fellow missionary of his livelihood and his opportunity of rendering a service which is valued by those who receive it. I cannot understand how a person who lays such great value on beliefs should wish to punish or interfere with another human being who has beliefs which are also sacred to him.

I admit quite frankly that I hold liberal or modern views in religion; I will even admit that I have taken a "positive stand" in this direction. But I very emphatically deny that I am "aggressive" in trying to spread my own religious views or destroy those of the Fundamentalist group. Whenever I am called upon to speak in public, I of course speak from my own liberal viewpoint, but I try to deal with real human and spiritual values, and avoid doctrinal issues. When I am faced with views with which I am forced to disagree, I try to defend my own position with whatever knowledge and reason I am able to make use of, because I believe we come to truth by honest searching of all sides of a question. I certainly try to accord the other party to a controversy the same respect and freedom that I expect him to give me.

As to the "incongruity" of my position, I must say that I don't quite see it. I was appointed as the representative of the Board of Missions of the M. E. Church, South, in the College in 1919. My religious views then were essentially the same that they are now. In 1925 while I was in America I called on our Secretary for Oriental work and in a rather lengthy interview put before him my modernistic views. After this interview the Board supported me two years at Columbia University, and then sent me back to Korea to the College. So far as I know, my work here has been quite acceptable both to my colleagues and to the students. My book, "Democracy and Mission Education in Korea," which very clearly assumes the modernistic viewpoint all thru, has been read and very favorably commented upon by at least three Bishops of the two Methodist churches. One of the bishops, in a public address to all the missionaries of both Missions, recommended my book to them in very warm terms. Dr. Arthur Judson Brown, of your Board, wrote me a very appreciative and congratulatory letter after reading it. Both Bishop Baker and Bishop Kern have heard me speak at the Seoul Union Church one or more times, and on each occasion have warmly commended and endorsed what I had to say. In view of these facts, and many others, I must say that I see no "incongruity" in my teaching in the Chonan Christian College, and will therefore have to decline your invitation that I resign from that position. As a member of the Board of Managers of the College, you are of course within your rights in doing what you can to bring about my resignation. Naturally, I shall be very much interested to see the outcome of your efforts. I may also tell you frankly that I hope you fail.

There is a further fact that I think should be taken into consideration here. There is a very large and rapidly growing body of mission supporters in both Presbyterian and Methodist churches who hold to what you have referred to as the "liberal belief" in religious matters. These people give their money to missions and they have a right to be represented in mission institutions. Considering the many missionary leaders in many lands who hold to the liberal view, and the many books and periodicals that advocate it, I am inclined to believe that the "incongruity" is with you, in making the suggestion that you have at this time. Perhaps Korea is far enough behind the times to permit you to succeed in a thing like this, but I hope better things of and for her. Not that I am greatly worried about my own position, but I do fear for the Korean Church if an attitude such as you have manifested becomes very widespread. I see very little hope for the Church to attract the intelligent and educated people of the land, young and old, unless we are so welcome to its doors and its pulpits men with liberal and scientific views.

Assuring you that I have no ill will whatever against you in this matter, and that I believe you to be prompted by a sincere, though misguided, religious zeal, I am,

Very sincerely yours,

(Signed)

J. Earnest Fisher.



March 7th 1932.

Rev. H. J. Lampe, D.D.,  
Syenchun, Korea.

Dear Doctor Lampe:-

Needless to say, I was somewhat surprised when I received your letter today. However, I shall try to understand your position and give you credit for full sincerity in it. I respect you as a brother human being, but I cannot be expected to respect your beliefs, which lead you to do a thing, which to me, is the very Antithesis of Christian love and brotherhood. Your own opinions and beliefs are so sacred to you that in order to protect them from any possible harm, you can deprive a fellow missionary of his livelihood and his opportunity of rendering a service which is valued by those who receive it. I cannot understand how a person who lays such great value on beliefs, should wish to punish or interfere with another human being who has beliefs which are also sacred to him..

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say. In view of these facts, and many others, I must say that I see no "incongruity" in my teaching in the Chosen Christian College, and will therefore have to decline your invitation that I resign from that position. As a member of the Board of Managers of the College, you are of course within your rights in doing what you can to bring about my resignation. Naturally, I shall be very much interested to see the outcome of your efforts. I may also tell you frankly that I hope you fail.

There is a further fact that I think should be taken into consideration here. There is a very large and rapidly growing body of mission supporters in both Presbyterian and Methodist Churches who hold to what you have referred to as the "liberal belief" in religious matters. These people give their money to missions and they have a right to be represented in mission institutions. Considering the many missionary leaders in many lands who hold to the liberal view, and the many books and periodicals that advocate it, I am inclined to believe that the "incongruity" is with you, in making the suggestion that you have at this time. Perhaps Korea is far enough behind the times to permit you to succeed in a thing like this, but I hope better things of and for her. Note that I am greatly worried about my own position, but I do fear for the Korean Church, if an attitude such as you have manifested becomes very wide spread. I see very little hope for the Church to attract the intelligent and educated people of the land, young and old, unless we are to welcome to its doors and its pulpits men with liberal and scientific views.

Assuring you that I have no ill will whatever against you in this matter, and that I believe you to be prompted by a sincere, though misguided, religious zeal, I am,

Very sincerely yours,

J. Earnest Fisher.



(Copy)

March 7th, 1932.

Rev. H. W. Lampe, D.D.,  
Synchun, Korea.

Dear Doctor Lampe:

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Assuring you that I have no ill will whatever against you in this matter, and that I believe you to be prompted by a sincere, though misguided, religious zeal, I am,

Very sincerely yours,

(Signed)

J. Ernest Fisher.



Pyongyang, March 13, 1932.

Mr. J. E. Fisher, Ph.D.,  
Seoul,

Dear Mr. Fisher:

Thank you for your recent reply to my letter.

I want to say that I was surprised at a statement in your first paragraph "deprive a fellow-missionary of his livelihood". If a person is in a place where he does not belong, why should he want a livelihood from that source? I did not know your standard was so low.

As to whether beliefs are sacred to an individual or not is entirely beside the question. Your beliefs are your own and you have all the right there is to keep keep them, but they come before review and possible rejection when they are taught in an institution which does not consent to them. Certainly an institution has a right to say what influences shall be allowed in the institution. Would it not be wrong to be lax? Your liberal views are, to me, not christian and as such should not be taught in the Chosen Christian College. The fact that bishops and others consent to your beliefs does not change the situation. The incongruity lies in the fact that a man who denies the most sacred tenets of the christian belief, is a teacher in the Chosen Christian College.

I might say that I have not been working up a case against you--as you seem to infer. My note to you was from myself only. I did not write from the Fundamentalist league. I do not belong to that league and refused to join for reasons of my own. I term myself a conservative, not a fundamentalist. I believe your presence hurtful to the best welfare of the college and so of course my hope is that you will not be continued as a professor.

Let's not call names, such as misguided zealot. That's easy. I <sup>not</sup> have had just one thing in mind--Your beliefs are not those that are <sup>not</sup> consistent with the purpose of a christian college, and unless they become consistent there should be a separation.

I trust I have made myself clearer than I seem to have done in my first note. My desire and prayer for you is that you may come to a full knowledge of the truth, even the Truth which is in Christ Jesus our Lord.

Very sincerely yours,

Henry W. Lampe.

(Copy)

Pyongyang, March 18, 1932.

Mr. J. E. Fisher, Ph. D.,  
Seoul.

Dear Mr. Fisher:

Thank you for your recent reply to my letter.

I want to say that I was surprised at a statement in your first paragraph "deprive a fellow-missionary of his livelihood." If a person is in a place where he does not belong, why should he want a livelihood from that source? I did not know your standard was so low.

As to whether beliefs are sacred to an individual or not is entirely beside the question. Your beliefs are your own and you have all the right there is to keep them, but they come before review and possible rejection when they are taught in an institution which does not consent to them. Certainly an institution which has a right to say what influences shall be allowed in the institution. Would it not be wrong to be lax? Your liberal views are, to me not christian and as such should not be taught in the Chosen Christian College. The fact that bishops and others consent to your beliefs does not change the situation. The incongruity lies in the fact that a man who denies the most sacred tenets of the christian belief, is a teacher in the Chosen Christian College.

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I trust I have made myself clearer than I seem to have done in my first note. My desire and prayer for you is that you may come to a full knowledge of the truth, even the Truth (Truth?) which is in Christ Jesus our Lord.

Very sincerely yours,

(Signed)

Henry W. Lampe.

(Note: The use of the l.c. "c" in Christian is Dr. Lampe's, H.T.O.)



March 21st 1932.

Rev. H. W. Lampe, D.D.,  
Syenchun, Korea.

Dear Doctor Lampe:-

I have just received your letter, and as there are a few points in it that I hope it may do some good to say a few more words about, I am writing to you again.

You seem to have totally misunderstood my statement about depriving me of my "livelihood". I merely wanted to call your attention to the fact that one of the results of your purpose would be to deprive a fellow missionary of his livelihood. In my own relations with my fellow human beings I try to consider all the consequences of my acts, and to determine what is right or wrong in any particular case, by the actual results of my acts in that case. I realize that we sometimes act from what we think are very high and noble purposes, but the actual results may be very cruel or inhuman. As it happens, I am not at all concerned about the "livelihood" phase of this matter. This fact, however, does not in any way do away with the fact that you are trying to do something that, under other circumstances, might be a cause of inconvenience, embarrassment, or perhaps, actual human suffering. You certainly must know that I have never for a moment consented to your contention that I am in a position where I do not belong. Feeling as I do that I have abundant evidence that my work in this place is appreciated, naturally I consider that the remuneration that goes with it is my legitimate right. If I thought that I did not belong here or that I were not rendering a worthwhile service, I should get out at once. I cannot help thinking, therefore, that your statement about my "low standard" is both unnecessary and unkind.

I agree with you that, "An institution has a right to say what influences shall be allowed in that institution". If a majority of the members of the Board of Managers of the College, or the Faculty, or a majority of the members of the student body agree by a fair vote that I should not be here, I shall resign at once without question. I have no desire to work where I do not have the confidence of those with whom I am associated.

I did not mean to give the impression that I thought that you were "working up a case against me". But as you said in your former letter that you were "writing to Dr. Avison that he take the matter up", I naturally thought that you were trying to bring about my resignation. It was on this account that I said, "You are within your rights in doing what you can to bring about my resignation".

I certainly join you in your desire "not to call names". I was not aware that I had ever been guilty of this in any of my relations with you. If I have so far forgotten myself, I sincerely beg your pardon. In the last paragraph of my letter, (to which I suppose you are referring), I was, or intended to be, perfectly

sincere and respectful. I think that you are misguided in the same way that you think that I am. You have certainly been frank enough in expressing your opinion about me in this respect. You certainly will allow me an equal right to be frank, without implying that I am "calling names".

Very sincerely yours,

J. Earnest Fisher.



OFFICE OF THE PRESIDENT

O. R. AVISON, M. D., LL. D.

# CHOSEN CHRISTIAN COLLEGE

SEOUL, KOREA

CO-OPERATING BOARDS

PRESBYTERIAN CHURCH IN THE U. S. A.  
METHODIST EPISCOPAL CHURCH  
METHODIST EPISCOPAL CHURCH, SOUTH  
UNITED CHURCH OF CANADA

May 9th, 1932

Dr. J. E. Fisher  
Chosen Christian College  
Seoul

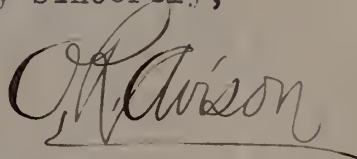
My dear Earnest:

Yours of May 7th in reply to my request of the 5th is to hand. I note that you are planning to make an analytical and critical survey of Mr. Coen's paper and you think that may cover what I asked in my letter. The two are, of course, not the same, and though I cannot very well ask you to take a special time to respond to my request which was simply that I might have before me, in a convenient form, a general review of the literature on Humanism without any particular comments on its teachings, if at any time in the future, when you are not so busy, you could prepare such a paper I would be very glad to get a copy of it, but please do not undertake it until you have leisure for it. Perhaps the summer vacation may give you such an opportunity.

In regard to what you propose to do with Coen's paper, that is, of course, for yourself to decide. It is quite evident that Coen's paper was intended to be a criticism of the teachings of Humanism as set forth in your talk. His point of view is that of a theist. Naturally his criticism would be based on his own mental attitudes and on his conception of the teachings of Humanism as he understands them. Personally I cannot accept the atheistic views of many who call themselves Humanists, although I am free to say that I am in accord with many of the things they stand for. Most of these things, however, are as strongly stressed by followers of Christ just as they were stressed by Christ himself.

When you have the paper finished you are proposing to write, I shall, of course, be glad to have a copy for my own study.

Yours very sincerely,



OFFICE OF PRESIDENT

SEVERANCE UNION MEDICAL COLLEGE

CO-OPERATING MISSIONS

O. R. AVISON, M. D., LL. D., PRESIDENT  
J. D. VAN BUSKIRK, M. D., VICE-PRESIDENT

SEOUL, KOREA

PRESBYTERIAN CHURCH IN THE U. S. A.  
METHODIST EPISCOPAL CHURCH  
PRESBYTERIAN CHURCH IN THE U. S.  
METHODIST EPISCOPAL CHURCH, SOUTH  
UNITED CHURCH OF CANADA  
PRESBYTERIAN CHURCH OF AUSTRALIA

May 12th, 1932

Dr. J. E. Fisher  
Chosen Christian College  
Seoul

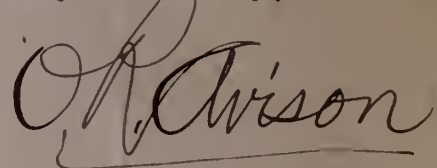
Dear Dr. Fisher:

Thank you very much for your letter of May 10th which clears up a good deal of what I had in mind in asking for a copy of your paper. I can now see from the mere listing of the sources of information on which you drew for your address that I asked for a good deal more than I should do in suggesting that you write it all out. Therefore, unless you desire to put into a permanent form the information you gave at the Book Lovers' Club, I will not ask you to go to so much trouble just for me. Of course, if at any time you should feel like putting the information at the disposal of general readers, I think it would be worth while to do so and you might then care to go into it even a little more thoroughly than you could do in a brief address occupying only a part of one evening.

I note your paragraph explaining your position in the theistic and atheistic issue and that you were supposed to give the Humanistic point of view while Mr. Coen would give the theistic point of view as opposed to that, and therefore the paper did not necessarily reflect your own attitude towards all the questions involved.

Thanking you, I am

Yours very sincerely,

A handwritten signature in dark ink, appearing to read "O. R. Avison". The signature is fluid and cursive, with a horizontal line drawn underneath the name.



C O P Y

Seoul, Korea  
May 22nd, 1933

To the Representatives of the Northern Presbyterian  
Mission on the Board of Managers of the  
Chosen Christian College

Rev. N. C. Whittemore  
Dr. E. H. Miller  
Dr. H. W. Lampe  
Rev. H. E. Blair

Dear Colleagues:

Your recent letter quoting for my information Action I 652 of the Executive Committee of your Mission at Taiku regarding Prof. Earnest Fisher's articles in the Seoul Press has been received. Thank you for giving me this information.

I myself think it is seldom expedient or wise for those occupying positions of responsibility in Christian educational institutions to exercise their right to publish controversial articles on Christian beliefs in the public press as such articles are likely to do more harm than good to the cause they and all other Christians have at heart and in so far as it seems to me to be consistent with the relation that should exist between a College President and the members of his staff and with due consideration for that degree of freedom of expression of opinion that is the right of every man, and especially of every educated man, I shall endeavor to dissuade members of the staff from the publication of articles in the public papers that may be hurtful to the cause of missions, to the church or to our Christian institutions.

I shall try to promote such a spirit of cooperation that each will think of the position taken by Paul when he said "all things are lawful for me but all things are not expedient."

On the other hand consideration ought to be given by Board and Mission members to the rights of teachers to hold interpretations of scripture different from those they themselves hold and to discuss their views freely with their fellow workers and fellow Christians without being in danger of being branded as non-Christians.

Yours very sincerely,

O. R. Avison

THE METHODIST EPISCOPAL CHURCH, SOUTH  
THE ORIENT

PAUL BENTLEY KERN  
RESIDENT BISHOP

Oct 24/1932

10 YOUNG ALLEN CT.  
SHANGHAI, CHINA

Dear Dr Fisher,

I have just written Dr.  
Arison. I think it would be well for  
you to have a copy and I am  
enclosing same. No need to mention  
that you have seen it. Just  
keep it confidential.

Yours as ever,

Paul B. Kern



October 24, 1932.

Dr. O. R. Avison,  
Chosen Christian College,  
Seoul, Korea.

My dear Dr. Avison:

Following my conversation with you at Sorai Beach, I talked with Mr. Gerdine concerning the matter of appropriations to the College. I found him bound by instructions from Nashville and helpless in the matter. I fully understand your viewpoint and shall go into the whole question as soon as I get to Nashville and hope to let you know shortly after my arrival there about the middle of December.

I have given a good deal of thought and considerable solicitude to the problems centering around Dr. Fisher. I have the keenest appreciation of the dilemma in which you are placed because of the cross-currents of thought with which you must contend as an administrator over groups of men who approach fundamental issues from radically different viewpoints. I must say that you acted with rare patience and restraint and I have every confidence that your spirit and attitude will solve the difficulties which confront you.

I had a later talk with Dr. Fisher when I went to Wonsan Beach. I found him in no beligerent mood, but honestly and earnestly seeking to make his contribution to the religious life of the Institution a vital one. I am sure that he does not desire to play the role of an agitator and I rather feel that after our conversation there is not likely to be much additional provocation. He expressed to me his entire willingness to rest the question of this theological views on the creed of the Korean Church and I do not believe we could insist upon any more emphatic credo from a man who is not a specialist in the field of theology. If he is honest, and I believe he is almost painfully so, we cannot eject him on the basis of that faith unless we call in question at the same time the theological views of every member of the Korean Annual Conferences.

However, my conversation with him led me to a somewhat new angle of the case. It is his passion for eality and religion which leads him to take certain attitudes toward what he regards as a formal and ineffective expression of the religilous spirit. I believe you will agree with me that in certain minds in Korea there is a too rigid insistance upon regularity of belief and the somewhat formal methods of religious expression. Dr. Fisher feels that the College could hever have a vital religious life, dealing as it does with modern youth unless it makes its religious appeal in terms of the modern day rather than an out-worn past. In other words, I discern that his attitude does not grow out of supercilious indifference to religion (as some interpret his action) but rather to his deep concern for the vitality and reality of the Christian spirit as it comes to grips

with the inquiring mind of youth in an age dominated by new social theories and the scientific spirit. It is my conviction that that kind of attitude is just as much needed on the campus of Chosen Christian College as the attitude of the brother who is so afraid that somebody will tilt the ark. Any college must embrace within its instructional staff a wide-range of theological and religious interests and emphases.

I think I can say in all frankness that I do not believe that our Church would look with sympathy upon the dismissal of Dr. Fisher on the grounds of his theological position. He has rendered splendid service to our Mission, is held in the highest esteem because of the clarity of his personal life and the quality of his preparation, and we should feel a sense of great discouragement if a man such as he could not be used in a modern institution in Korea. We have had several bitter experiences which we have lived to regret in cases somewhat similar to this. We yielded to pressure from a similar source and left a man off of the faculty of Nanking Seminary several years ago and in that way opened the door for disaster in our relationships in that field in our Mission here in China.

I know that the pressure will be made strong upon you to handle this case without bringing it to an issue. Those who are opposing Dr. Fisher do not like to face the necessity of being specific. They will willingly stir up a dust and then accuse the College of not being able to see. I feel confident that you will be able to handle this case without losing the services of so valuable a man and without projecting the question in the minds of our leadership as to whether or not we can cooperate upon the high level of freedom and interest in genuine spiritual progress.

With every assurance of high personal esteem, I am,

Yours sincerely,

*J. J. Lee*



# GENERAL COMMISSION ON BENEVOLENCES

METHODIST EPISCOPAL CHURCH, SOUTH  
P. O. BOX 174  
NASHVILLE, TENNESSEE

T. D. ELLIS  
R. N. ALLEN  
G. L. MORELOCK  
J. E. CRAWFORD  
C. C. JARRELL  
FRED BARNETT  
J. F. RAWLS

B. A. WHITMORE  
E. L. CRAWFORD  
L. E. TODD  
C. W. WEBDELL  
W. F. QUILLIAN  
W. E. HOGAN  
W. G. CRAM  
JAMES CANNON, JR.

BISHOP PAUL B. KERN  
DIRECTOR OF 1933 CAMPAIGN  
623 DOCTORS' BUILDING

January 2, 1933.

Doctor J. Earnest Fisher,  
Chosen Christian College,  
Seoul, Korea.

My dear Fisher:

I want to acknowledge your letter of November 24th and say how much I appreciate your splendid spirit. I do not think we are going to have any more trouble. I am not particularly interested in defending liberalism or smashing fundamentalism. I am primarily interested in centering on the essentials which should belong to us all, and in preserving at all times a spirit of tolerance and open-mindedness. I have no question in my mind regarding your attitude on these questions.

The Layman's report has caused quite a flurry over here. In my opinion it is a mixture of very sound advice with a theological background which is so broad that it almost takes from the enterprise those distinctive Christian emphases which have always been the heart of the movement. It may be that there is sufficient dynamic in the motive of advancing human welfare without distinct relationships to the Christian ideal, but I doubt it.

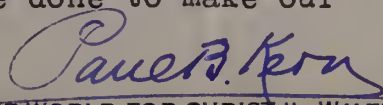
You can see from the enclosed that I have been drafted for an emergency service here at home. I have just written Speidel a long letter which he may share with you, regarding the situation.

We had a delightful Christmas, family reunion in Kentucky. Mrs. Kern still remains there and I am out in the field in behalf of the enterprise.

Gerdine was in my office this morning and reports a most encouraging situation regarding his family.

With kindest regards to you and Mrs. Fisher and appreciation of all that you have done to make our stay in the Orient happy, I am

Sincerely yours,



Sensen. January 9, 1933.

Mr. J. E. Fisher, Ph. D.,

Seoul,

My dear ~~Dr~~ Fisher:

I was very sorry to see you come out in print as you did again on January 5th. In your article on "What should be the aim of Foreign Missions", you have shown that you have not changed at all and have shown again that you have no conception of what it is to be a real christian. Your interpretation of the section on the Aims of the Laymen's Report on Foreign Missions is correct according to that report but they also are in outer darkness as far as any knowledge of the Life of Christ is concerned. Your statement about the bright young Korean who said of an orthodox sermon, "We don't know what he is talking about" may also be correct but that is because men like you are teaching him, and what a pity when he might instead know something of the riches which are in Christ Jesus our Lord!

These are not the principles on which the Chosen Christian College are run and so I say again to you, Resign, for you certainly do not belong here. Or what I would rather see, Repent, and submit yourself to Christ the Redeemer, our Everlasting Saviour.

This is written only with a desire to do the best for the college and also for your true salvation.

Sincerely yours,

*Henry W. Lampe.*



January 14th 1923.

Rev. Henry W. Lampe, D.D.,  
Sensen, Korea.

Dear Doctor Lampe:-

Your letter of the 9th inst. regarding my article published in the Seoul Press, has been duly received and the contents carefully noted. I am rather at a loss to know why you should be "sorry" to have me give in print a sincere and frank statement of my reaction to the Laymen's Report, which has caused so much discussion in mission circles. A number of the mission boards have requested that their missionaries study the Report carefully, and have either said or intimated that they welcome expression of opinion regarding it, either favorable or critical. The article to which you refer was written at the request of a joint meeting of the missionaries of the two Methodist bodies in Seoul, and was read before that body. There was considerable discussion of my paper, along with three others that were read, and much interest was manifested. A number of missionaries of other missions expressed a desire to read my paper. I thought, therefore, that since it dealt with a subject in which the whole mission group is interested, it would be worthwhile to have it published.

Since you object to my attitude, and to the report itself, I wonder if you would be willing to have your letter published in the Seoul Press? I think that the Laymen's Report should have the widest and freest discussion possible, and that all shades of opinion regarding it should be given publicity. While your letter was written with a personal implication and application, it does carry a very definite criticism of and attitude toward the Laymen's Report. If you will give your permission I shall send your letter to the Press with no other comment than that it is published by permission of the writer and the one addressed.

Hoping to hear from you soon, and with kindest regards, I am,

Very sincerely yours,

Earnest Fisher.

Sensen. January 17, 1933.

Mr. J. E. Fisher, Ph, D.,

C. G. C., Seoul,

Dear Dr. Fisher:

Your letter of the 14th inst. reached me yesterday.

I am truly sorry first that you continue to hold such views and then also that you give expression to them, because of the harm they will do. The report of the commission is also doing great harm.

I have sent something to the Seoul Press which more fully expresses my sentiments on the Laymen's Report. This letter to you was personal but of course you are at liberty to show it to as many folks as you desire.

Needless to say that I have no personal animus against you. The views you hold however, are an abomination to my soul and ~~a~~destructive of all true faith.

Sincerely yours,

*Henry W. Lampe.*



Feb. 4th 1933.

Dr. O.N. Avison,  
Severance, Seoul.

Dear Doctor Avison:-

I have gone to some trouble to trace down the statement that I am alleged to have made regarding prostitution. I find that it originated with Mrs. Underwood, who said that she heard it from the Third Year Literary Class at C.C.C. On investigation these students flatly and emphatically deny that any of their number ever made such a statement. They went to Mrs. Underwood and told her that she had mistaken their words. Mrs. Underwood told them that she must have misunderstood them and that she was glad to know that she was wrong about it. Mrs. Underwood then came to me and made an apology for having repeated the statement, and promised that she would do all she could to correct her mistake. The matter has come to me from three different individuals, and in each case it goes back to Mrs. Underwood as the source, so I don't know how far it has spread by now. Such reports have a way of traveling very far and very fast, for some reason. I hope it can be stopped before it does harm to the school, as it might very easily do. Personally I feel no responsibility in the matter, since it was started without any basis of fact or truth, and certainly with very little regard for my reputation.

Very sincerely yours,

Ernest Fisher.

Prof. Ernest Fisher, Ph.D.,  
Chosen Christian College,  
Seoul, Chosen.

Dear Prof. Fisher:-

I wanted to talk with you after the Board meeting in Seoul, Tuesday, but was not sure just how to express myself.

As you doubtless know there has been concern recently, over published articles of yours. The matter was not urged before the Board and I trust that the difficulties may be harmonized better otherwise.

You possibly know that I have been interested in Union for our Evangelical Churches in Korea for years. My convictions in this matter led me to become one of the charter members of Chosen Christian College.

Years of struggle have taught us that it is much easier to tear down Church Union and Co-operation than to organize or perpetuate it. A cathedral can burn down in a few hours that took centuries to build. Though it may be difficult we want C.C.C. to go on comfortably as a Union Institution; a joy and a blessing in the land.

As a result of recent discussion and study of your published articles I am wondering if you fully realize how deeply concerned some, like myself, are over every public utterance of C.C.C. students, and teachers?

You could hardly be expected to know what fire some of us ~~went~~<sup>TEAM</sup> have been through for C.C.C. I feel sure that in co-operative work no one would desire fair play more than you, so I wonder if you realize how your articles concern some of the rest of us. Of course I realize that you advocate democratic liberty in education. I am not sure but that I would advocate quite a contrary theory of education if I were an educator. But you and I are linked together as co-workers in C.C.C. and we want to respect each others rights so we can continue co-operative efforts.

As I understand it there is a contract of co-operation between us, the C.C.C. Charter - and I presume that determines for us the rules of the service we are in, in this field. To illustrate, the Charter, Article VI, says, "The managers, officers, members of the Faculties and all instructors must be believers in and followers of the doctrines of the Christian Bible." On this basis you and I are co-operating in Mission Education. No one would question your personal freedom to advocate the theory of education you do in 'Democracy and Mission Education', including complete freedom for students, teachers and managers, with non-doctrinal basis. But - you and I are doing educational work on a very clear cut 'Doctrinal Basis' and the question naturally arises as to how you can continue to co-operate while publicly repudiating the 'Doctrinal Basis' method of education. This is just in illustration of what I mean in referring to 'co-operative team work' and to the 'concern' some of the others of us have in what you publish.

I have asked men who should know about your influence with the students at the college and I have heard no criticism.

When I was unexpectedly a guest in your home last summer and joined you in prayer I rejoiced in the revelation your prayer made of your practical Christian faith. Until I have reason to think otherwise I want to continue our fellowship of service understanding that you declare your loyalty to the Doctrinal Statement of the Korean M.E. Church, and are



depending on Christ alone for salvation and desiring supremely the coming of His Kingdom.

All this being so, am I presuming too much in telling you frankly that some of the things you allow published over your name threaten to spoil the simple confidence and possibly the continuation of our united work. It hurt me to see how you opened yourself to the keen criticism of a Catholic Priest last year. I believe you have faith in Christ or you could not pray to him as Savior as you do. But I am not sure but that the priest fairly pointed out - 'No faith at all' - in your article. It hurt me to see that in your 'Democracy in <sup>mission</sup> Education' you advocate the elimination of doctrinal standards up to the point of electing non-Christians as Directors in Mission Institutions. Your statement in the recent Seoul Press, 1/5/33, that 'The fact that certain doctrine has been long taught by the church or that it is in the Bible is not considered sufficient ground for acceptance by the modern mind' is calculated to cause much needless anxiety to your co-workers. Can anything but deadening of faith and hopeless scepticism come from such negative publicity? Faith is a very precious thing and very easily blighted by doubt. Un-belief is such an insidious sin that all our efforts for positive thinking and faith are barely adequate in face of it. Why publish the destructive, negative side of the matter, since your life work is on the basis of a very clear cut declaration and your prayer life clearly evidences that you have such a faith?

I wish you could give up these articles, desisting not so much because of the demands of our co-operative team work but more because their sceptical trend is not worthy of your real relation to Christ and the Bible and Church we love.

You may not realize the possible danger of a major explosion from heat generated by your articles; an explosion that might cause us all no end of trouble and do great damage to C.C.C. As I know the convictions and temper of some of our Board members and of the big majority of our mission to whom some of us have to give answer for what C.C.C. stands for, I wish to urge you to join in every effort to preclude such an explosion. I write to ask you to consider the advisability of eliminating what is needlessly offensive to others of our co-operative group in future publications. Possibly it will be beneficial to you as well as to some of the others of us. Probably no articles at all would be better than offensive ones.

Cordially

Herbert E. Blair.

Gaithers 3/6/33

Dear Dr. Fisher,

I have read this letter some time that I might see if later re-reading would suggest any change of wording. As I re-read it now I feel quite sure of my good will toward you and conviction that you are not helping things much by the articles referred to. Cordially. H. E. Blair.

EARNEST FISHER  
CHOSEN CHRISTIAN COLLEGE  
SEOUL, KOREA

March 28, 1933

Rev. Herbert E. Blair  
Taikyū, Korea

Dear Mr. Blair:

Before taking up some of the main points of your letter for discussion, I want to make a statement regarding my general attitude on the discussion of religious differences of opinion. I believe in the fullest, and freest, discussion of such problems, as I believe that it is only in an atmosphere of free pursuit of truth that we come to worth while religious truth. I trust for the triumph of the truth in which I believe to free speech, clear argument, and free judgment. As your letter was uniformly courteous, thoughtful and sincere, I am glad to try to answer it as well as I can, since I believe that such sincere and searching inquiry deserves an equally sincere answer. As I intimated in my note, I have had letters from a missionary in Korea, which could only be characterized as impertinent, disrespectful, and insolent. I think that very little is to be gained by trying to answer such letters, as the evidence is already clear that the writer is impervious to the effects of reason, justice, and truth. Since sincerity and respect for personality are fundamental in my rules of faith and practice, I do not see how I can have very much in common, in a religious way, with one who does not give evidence of possessing these elemental Christian characteristics. I am writing this because I want you to fully understand my attitude, and to know that I appreciate your attitude toward me, as shown in your letter and on all occasions when I have come into contact with you. As I say, your letter was all that could be desired in courtesy, still you were very frank in stating your opinions. I shall also be frank, and I hope that I shall not overstep the bounds of courtesy and respect.

While I give full credit for the sincerity of your position, and appreciate the polite and friendly terms in which you have expressed your opinions, I must say that I cannot appreciate your fundamental contention. This is, as I understand it, that I should be guided in all my public expressions on religious questions by what you think is right, safe, and proper for me to say. Now, this may sound rather blunt, and you would probably deny that you have any such desire or purpose. But, as I see and understand it, that is just what your position amounts to. You may say that you stand for the Church, or its orthodox creeds, and that it is not your own opinion that you would oppose to mine but the authority of the Church, the Bible, or a particular creed. You must know, however, that all of these are subject to an endless variety of interpretations, and that you either hold up your own interpretation or else give complete loyalty to some other person's interpretation, and this amounts to giving complete authority to your own judgment, and denying validity to mine. I have no desire to interfere in any way with you in your teaching and preaching Christianity as you understand, experience and believe it. In fact I think that it is your religious duty to teach and preach what you conscientiously and sincerely



believe. At the same time I think that you should always have an open mind, and be willing to modify your own views when new truth is presented in a convincing and compelling manner. I also think that you ought to be willing for me (or anyone else) to express ideas on religion according to experience and belief. I do not see how anyone who has come to his religious belief through honest conviction could object to the fullest and freest expression of ideas on religion. It would seem that such a person has unbounded confidence in his own ability to discern between truth and error, but has no confidence whatever in other people's having such ability. As I say, I welcome the fullest expression from all, in the calm belief that in the welter of opinions, we shall all come to a deeper and truer faith. This does not mean that there is no element of certainty or finality in my religion. We may be sure about things and at the same time want to learn more about them. I know God, a little, and I want every opportunity to learn more about Him. I should regard as unfriendly any action, on the part of anyone, the aim of which is to limit or censor my possibilities of learning more about God. I think that most human beings feel the same way that I do in respect to this matter.

Another factor which you mentioned and which enters into this whole problem is the matter of union mission institutions and union work in general. From what you have said, I think that we differ quite materially as to wherein lies the value of such work. As I gather from what you have written, to you the value of union work is that it brings together a larger and stronger body of workers in the support of doctrines and beliefs that are precious to you, and prevents, at least within the large body of Christian believers in Korea, the expression of opinions on religious questions which are at variance with your own. My own idea is that union work should permit religious workers of widely varying views and beliefs to work together in harmony and good will toward bringing in Christ's Kingdom. If unity does not permit this, then I should oppose unity, and say that it is far better for each denomination to go its own way, working for the coming of the Kingdom, each in its own way. This would be better than a union whose purpose was to suppress everything which was at variance with the beliefs of some of the members. My idea of a worth while union enterprise is well represented by the Commission which wrote, "Rethinking Missions". On this commission we have representatives of seven denominations, and as they frankly state in the foreword, "It includes contrasting views in the interpretation of Christianity and therefore of Christian Missions". The members of this commission were able to work together in harmony and Christian fellowship, and performed a service which (some of us think) is of inestimable value to the whole Christian movement. It is in such a spirit as this that I should like to see union mission work carried on. I thoroughly agree with the Commission's report when it says: (page 192) "The effort to maintain a theological middle ground has not produced good Christian literature". And, "It would be better far to publish books near each theological extreme, impartially, than to continue a foreign theological censorship".

To come to the more personal aspects of the case, you say, "You and I are linked together as coworkers in C.C.C. and we want to respect each other's rights, so we can continue cooperative efforts". In this sentiment I agree with you most heartily. But, will you please tell me when I have failed to respect your rights, or those of anyone in the College who stands for your particular point of view? I have never tried to prevent anyone from expressing his views freely, in the pulpit or press. I should like to have this same privilege, (which is certainly not too much for an accredited representative of one of the cooperating missions to ask), but there are two or three members of the Board of Managers of C.C.C. who seem determined to prevent my exercising this right.



You imply that I am bound by a contract not to teach or publish anything which is contrary to a particular theological belief, and quote Article IV of the Constitution: "The managers, officers and members of the faculty and all instructors must be believers in and followers of the doctrines of the Christian Bible". There are some four or five hundred Christian sects, cults, and denominations with widely varying doctrines, all of which are said to come from the Christian Bible. Who is to say which of these doctrines is meant by this statement in the Constitution? And who is to interpret the meaning of these doctrines? I affirm that the doctrines that I, in my poor human way, believe and try to follow, are found in the Christian Bible. To me they are the most sacred and precious part of that Bible. I do not, however, make any pretension toward believing and following all the doctrines that have been derived from the Bible. I beg to differ with you when you say, "you and I are doing educational work on a clear cut doctrinal basis". I think the statement in the Constitution of C.C.C. is very broad and permits of a wide variety of belief and interpretation. I think it was stated as it is for the very purpose of allowing this variety of belief and interpretation. No mention is made of any specific doctrines and beliefs, and certainly those who made the Constitution were well aware of the multitudinous doctrines which have been derived from the Bible.

I also cannot assent to your conception of "cooperative teamwork". To me, cooperative teamwork means that each member of the team thinks his best and works his best for the success of the whole team. The individual who says in effect, "I won't play unless you play like I want you to play", or "You can't play unless you play as I tell you to play", is the one, I think, who is not a good "team player".

I think I should say here that when I accepted an appointment from my Board of Missions to the College, I did not know of the "doctrinal basis of union" which you mention, and my Board gave me no doctrinal test, and has never questioned my religious belief in any way. As I have explained above, I could have accepted the appointment to the College with a perfectly clear conscience, had I known of the statement that you refer to in the Constitution. I only mention the matter here to show that at least one of the boards cooperating in the College does not seem to attach so much importance to doctrines as some members of one of the other missions do.

You referred to your stay in our home last summer, and the Christian fellowship that we enjoyed. I also remember with pleasure your visit and was glad to have the opportunity of becoming better acquainted with you. Both my wife and I had a heightened respect, admiration and regard for you as a result of that visit. We had not known you very well before, but had had a high estimate of you as a result of the great esteem in which you are held by our good friends, the Rhodes'. Lest there should be any misunderstanding, I think a word of explanation is necessary here in regard to some of your observations regarding that stay in our home. I call myself a modern, progressive, liberal Christian, in the general use of these words. I use some words in prayer and in the expression of religious thought, with a different meaning from that put into the same words by the conservative or "Fundamentalist" Christian. I try to use words, and conceptions, in prayer, which have real, vital, spiritual meaning in my own religious experience, tho, as I say, the meaning that I put into the conventional religious language may be, in some cases, different from that which another would put into the same language. If, as you admit, you enjoyed the fellowship and saw a "revelation of faith" in my prayer, why should you wish to go beyond this, and question the doctrinal basis of my faith? As all human beings have different life experiences, and as our attitudes, tastes, habits, and thoughts grow out of these experiences, we cannot expect any two people to have the same equipment of attitudes, beliefs, and reactions.



However, if there is a common ground upon which people can meet in a mutually satisfying relationship, I think we should thankfully accept this relationship and work together for a deeper knowledge of reality, each aiding the other as he is able and striving for a fuller understanding of the other's point of view.

You mentioned how I opened myself to the "keen criticism of a Catholic priest" about a year ago. It is interesting, and I think quite logical, that you rather seem to agree with the point of view expressed by the priest. I am sorry now that I did not take up the article at the time and answer it, as it was very easy to do. I was very busy at the time and later on, when I had some leisure, I decided that most people would have forgotten all about the article, so I just let it drop. I should like to have discussed some of the points brought up by the priest, as it would have given me an excellent opportunity to still further clarify my position, and bring out some points which my first article did not deal with. If one accepts a few premises of the R. C. position, then all the rest follows quite logically. If one wants a religion of real authority, the R. C. Church is certainly the place to find it. But we did not entirely rid religion of authoritarianism by the Reformation. Since that time we have had dogmatic authoritarianism, which is just as bad, in some of its aspects, as church authoritarianism. Luther's early position was truly Protestant, because it gave the individual freedom to decide religious issues for himself. But later on when the new church became organized and a body of doctrine established, some branches of the Protestant Church became as dogmatic and authoritarian as the Church of Rome. Thus what might have been the greatest value of the Reformation movement was not realized. My friend, the Catholic priest, took advantage of this fact and appealed to this reverence for dogmatic authority, which is still so sacred to many Protestants.

It may interest you to know that the Catholic priest referred to as the writer of the article is a very good friend of mine. I met him in Rome in 1925 before he came to Korea. He sent the article, which was published in the Seoul Press, to me first and asked me to read it, and if I did not object to it, to send it to the Press for publication. Of course I sent it in just as it was and had it published. I still correspond with him and he has visited in our home. In a very recent letter from him he said, "It doesn't seem likely that we shall ever see eye to eye on matters of religion, but I hope we can continue to believe in each other's sincerity, and remain good friends". At other times he has given utterance to similar sentiments of fellowship and good will. Thus it would seem that I can discuss religious issues even with a Roman Catholic, and at the same time retain his good will and respect. In view of this and other facts, I think that it is a little gratuitous that I should be the one to be blamed for lack of "cooperative teamwork".

You intimated that there is danger of a "major explosion" from heat generated by my published articles. Yes, I realize that there is such a danger, but I cannot feel any blame or responsibility if such an explosion comes. I occasionally give expression to religious views which I believe in and which I hope will help others to a more satisfactory religious adjustment. I believe that it is not only the right, but the duty, of every child of God to give forth that which he conscientiously believes in, and believes will be helpful to others. I deny that my articles are "sceptical". They are based on a faith that is deep, abiding and satisfying. It is my desire that others shall be led to such an unshakable faith, that motivates me in writing the articles referred to. While I have had letters from two individuals condemning my articles, I have had written and spoken statements from probably ten times that number expressing appreciation, commendation and gratitude. I have a responsibility to those to whom I may give some help and guidance, which I cannot entirely avoid on account of the dangers that you mention. You certainly cannot expect a missionary to desist from speaking and publishing what he believes to be true and necessary, on account of fear of an explosion. We have it on good authority, that the early missionaries of Christianity were said to have "turned the world upside down".



However, I do try to avoid giving unnecessary causes of offense. Before the spring meeting of the C.C.C. Board, when I received the insulting letter already referred to, I felt that I should bring the matter before the Board and request an appology. I thought that I should not be further subjected to such unchristian treatment. On discussing the matter with members of the Board I received assurance from seventeen of the twenty odd members that I had their full confidence, and that they deeply resented the attitude shown by Dr. Lampe in his letters to me, and about me to other members of the Board. I also had good reason to believe that others besides these seventeen felt the same way that they did about the matter. Having learned that I had the support and confidence of the Board, I let the matter drop. I have always said that whenever I do not have the confidence of a majority of the Board, the Faculty, or the students in my department, I will resign. When I found out that I did have the confidence of a majority of the Board, I was quite satisfied and did not push the matter to a public issue. It may interest you to know that two of the outstanding Korean Christian leaders who happen to be on the C.C.C. Board, expressed themselves as being frankly sorry that the matter did not come up. They were very indignant over Dr. Lampe's actions, and said that the time had come for a definite pronouncement on such intolerance and bigotry.

Your expressions: "The insidious sin of unbelief" and "How easily faith is blighted by doubt", are to me entirely too reminiscent of the days of a completely authoritarian church, days that have, thank God, long since passed away. Surely there must be something false and wrong about a faith which sincere, intelligent men find difficulty in holding on to. Surely a faith which cannot stand the full and free light of open discussion cannot be the ultimate faith in this modern scientific world. A faith which goes against the known facts of history, science, and common human experience, is of course more and more difficult to maintain. I think that man's great progress in religious and spiritual life has been in the direction of getting away from such authoritarian beliefs. Religious faith should be, and can be, joyous, compelling, satisfying, both to the intellect and to the emotions. The faith that a life devoted to love and truth, thru the spirit of Jesus, is the best life and the only truly satisfying life, cannot be shaken by any new discoveries of science or historical research. It is also most satisfying to the enlightened human reason and conscience. It is my belief that truth, not arbitrary authority, spirit, not force, and reason, not dogma, will determine the final outcome of all religious issues. These spiritual qualities only require an atmosphere of freedom to win their way to the hearts and minds of men. All thru the history of the church it has been when it tried to enforce an arbitrary authority of one form or another, that it had its greatest trouble with "The insidious sin of unbelief". The simple gospel of love preached by Jesus carries its own authority with it, and requires no aid from a fantastic, metaphysical theological system, which must be accepted before the individual can come into a knowledge of the love of Christ. It was the theologians of his day with whom Jesus had most of his trouble; "The common people heard him gladly."

I feel that I should explain my position toward another matter which you mention in your letter, lest misunderstanding result from my not doing so. You referred to my "loyalty to the doctrinal statement of the Korean Methodist Church". I wish it to be clearly understood that I subscribe to that statement in the way of general assent, as a necessary means toward united Christian activity under the present status of the church. I have said that I accept that as a general statement of my Christian belief, but I do not mean by that to commit myself to a belief in any and every doctrine that anybody may think he finds in that statement. I subscribe to that statement in the spirit that those who formulated it intended. In the introduction to the statement you will find these very significant words, "We sanction the



fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness." Also, "the conditions of membership are moral and spiritual rather than theological", and also, "we impose no doctrinal test". (All these statements are found in paragraph 35, page 25, of the English version of the Discipline of the Korean Methodist Church).

In regard to my publishing articles in exposition of my point of view on religious problems, I can only say that I do not, and cannot, appreciate the spirit which would deny me a right and privilege which I am so glad to grant to others. "Religious freedom", "Freedom of expression", and "The freedom of the press" are among our most glorious possessions in western democratic civilization. These values are praised in every history book that we teach at C.C.C. Do you think we should give only lip service to these values so long as under their protection we are enabled to propagate our own particular doctrines? Then, as soon as we are able, by ecclesiastical, or other power that we are able to control, we are to deny others the rights, which these great principles are intended to guard and guarantee? No, I believe that these great principles contain real and universal value, and it is my desire to see them extended to all peoples and all realms of life. I believe firmly that any church or other organization which tries to deny its members the rights which these principles are intended to uphold, is but sowing the seeds of its own destruction. We must support these principles not only as between churches as a matter of policy, but within our own particular church as a matter of principle. I believe it would be a good thing if your letter to me and this letter that I am writing you could be published for all to read. It might cause some flurry and excitement at first, but the sooner these issues are brought out into the light and freely discussed, with a sincere desire on the part of all to get at the truth, the sooner a real and vital Christianity will obtain in this land. This unwillingness to face and freely discuss vital issues in the church today is having a most deadening effect on the Christian movement in Korea. As I see it, there will be one of two results, either the church will degenerate into a formalistic, stagnant, conventional organization, without life or power, or there will come a "major explosion", which will again release spiritual power. Either result may be avoided by the conservative elements in the churches and missions adopting a more tolerant attitude, and welcoming a free expression of opinion on religious issues on the part of all concerned.

I think I have covered, either directly or indirectly, all the issues that you brought up in your letter, and I fear I have bored you with a too long letter. I want to say in closing that I believe in your sincerity, and that I think you had the good of the Christian movement, and my personal good, at heart, in all that you wrote. I appreciate the spirit of your letter, and it is because of that that I have gone to the length I have in replying, believing as I do that you will give my letter your careful and thoughtful attention. Please accept my kindest regards for yourself and family.

Sincerely yours,

Ernest Fisher

# GENERAL COMMISSION ON BENEVOLENCES

T. D. ELLIS  
R. N. ALLEN  
G. L. MORELOCK  
J. E. CRAWFORD  
C. C. JARRELL  
FRED BARNETT  
J. F. RAWLS

METHODIST EPISCOPAL CHURCH, SOUTH  
P. O. BOX 174  
NASHVILLE, TENNESSEE

B. A. WHITMORE  
E. L. CRAWFORD  
L. E. TODD  
C. W. WEBDELL  
W. F. QUILLIAN  
W. E. HOGAN  
W. G. CRAM  
JAMES CANNON, JR.

BISHOP PAUL B. KERN  
DIRECTOR OF 1933 CAMPAIGN  
625 DOCTORS' BUILDING

March 31, 1933.

Professor Earnest Fisher,  
Chosen Christian College,  
Seoul, Korea.

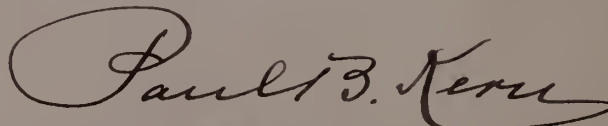
My dear Fisher:

I wish to acknowledge your letter of the 6th of February, which I have read with a great deal of interest. I have also read the article which you sent along. Of course, it is quite evident that theological standpat-  
ters would object, not so much to the substance as to the implications easily derived from your article. Mr. Lampe's letter is typically fundamentalist, the same old complex that the Lord has called him to save our less upright brethren. There is a subtle egotism in it, of which he is doubtless unconscious.

As far as I am concerned I don't expect to do anything about it and I don't believe that anything is going to be done over here. You'd better just quietly go on and attend to your business and let them see what they can do, but I don't think they can count on much sympathy from our group and they will be slow to do anything with you when they know that the vacancy caused by your leaving would be a long time in being filled.

We are both well and I am desperately busy but greatly encouraged over the prospects for a heartening offering on Easter, which will dispel the gloom of our critical financial situation. At least it will let the sun peek through.

Very sincerely yours,



PBK/M

Dictated but not read.



Taikyu, Chosen,

Apr. 25, 1933.

Prof. Ernest Fisher PhD.

Chosen Christian College.

Dear Dr. Fisher,

I appreciate the good will expressed in your letter of March 28th and the pains you have taken to express your position. Of course I would have appreciated it a little more had you assumed that some of the rest of us love Christian liberty too instead of assuming that we are hopeless doctrinarians. I for one certainly wish to join issues with no one who stands for proper liberty of expression, either in private or especially in public print. Personally I would not think it called for any lengthy dissertation on liberty because a friend in a friendly mood tried in a humble way to point out what he thought was damage that was being done by printed articles to a cause of common interest. If I tried to do anything in my letter to you it was to express a friendly opinion that your printed articles in my judgement were doing the College damage. Theories as to liberty to the contrary if need be I still feel quite sure that the less publicity you indulge in along this line the better it will be for the college. That being my feeling I certainly do not consent to any publishing of any of my letters, in this connection. If my judgement is of any value to you use it, if not, drop it. I am very eager for harmonious co-operation at C.C.C. and trust that you may see this eagerness in my letters.

Cordially,

*Robert E. Blair*

C O P Y

Seoul, Korea  
May 22nd, 1933

To the Representatives of the Northern Presbyterian  
Mission on the Board of Managers of the  
Chosen Christian College

Rev. N. C. Whittemore  
Dr. E. H. Miller  
Dr. H. W. Lampe  
Rev. H. E. Blair

Dear Colleagues:

Your recent letter quoting for my information Action I 652 of the Executive Committee of your Mission at Fuku regarding Prof. Earnest Fisher's articles in the Seoul Press has been received. Thank you for giving me this information.

I myself think it is seldom expedient or wise for those occupying positions of responsibility in Christian educational institutions to exercise their right to publish controversial articles on Christian beliefs in the public press as such articles are likely to do more harm than good to the cause they and all other Christians have at heart and in so far as it seems to me to be consistent with the relation that should exist between a College President and the members of his staff and with due consideration for that degree of freedom of expression of opinion that is the right of every man, and especially of every educated man, I shall endeavor to dissuade members of the staff from the publication of articles in the public papers that may be hurtful to the cause of missions, to the church or to our Christian institutions.

I shall try to promote such a spirit of cooperation that each will think of the position taken by Paul when he said "all things are lawful for me but all things are not expedient."

On the other hand consideration ought to be given by Board and Mission members to the rights of teachers to hold interpretations of scripture different from those they themselves hold and to discuss their views freely with their fellow workers and fellow Christians without being in danger of being branded as non-Christians.

Yours very sincerely,

O. R. Avison



May 24, 1933

Dr. O. R. Avison  
Severance Union Medical College  
Seoul

Dear Dr. Avison:

I have received a copy of your letter to Presbyterian members of C.C.C. Board, regarding my publishing articles in the Seoul Press. I appreciate the tolerance of the attitude that you manifest in this letter and thank you for, what I take to be, a kindness toward me in dealing with a rather difficult situation. From what I have seen and heard of you, thru nearly twenty years of acquaintance, I believe that you do not share the fears of some of the members of your mission, and that you are personally not greatly perturbed by any of my articles in the Seoul Press or elsewhere. It is because I believe this way that I am taking the liberty at this time to write you rather frankly on this subject.

In the first place, I do not believe, for one moment, that it is because I write on controversial subjects that I am asked to desist, but because of the side I take on these subjects. If I wrote articles defending the Fundamentalist position which some of the men in your mission are so greatly concerned about, I am sure that these same good brothers would be loudest in my praise. I do not hold to their position, I make no pretense to do so, but I maintain that I have the same right and duty to present my point of view on religious questions that any other missionary has. I came out to Korea with a sincere desire to teach, preach, write and work, in keeping with what I believe to be the spirit of Jesus. When I am denied this right, I think it is time for me to leave the country, or else separate myself from the institution or organization which would limit my freedom in this respect.

I have written some four or five articles in as many years, certainly not a great number. These articles have been written in a courteous, tolerant spirit, with no intention of attacking anyone personally, but simply putting forth, as best I am able, my point of view on the questions dealt with. I have tried to give intelligent discussions of real vital issues in religion. The articles have met with a hearty response from those of the community whom I regard as progressive in their religious and spiritual life. I am sure that I am in line in my thinking with the leading teachers, preachers, and writers in religious, educational and philosophic lines in America and England. The younger educated Koreans are greatly interested in such problems as I have dealt with and welcome teaching from the modern, liberal viewpoint. Surely a professor in an institution of his learning should have the privilege of giving to the public his views on vital, religious problems. If I am not competent to deal with these problems in an intelligent manner, I have no right to hold the position that I do, and I should be dismissed at once. If I am competent, but the responsible authorities of the College will not permit me to discuss these questions publicly, then I must resign of my own accord, since I am hindered in the performance of my Christian duty.



May 24, 1933

It is not merely a matter of my desisting from publishing an occasional article in the Seoul Press. That I could easily do if I thought necessary. It is the whole question of freedom of thinking and freedom of expression which is involved. I am thoroughly convinced that any institution or organization which tries to prevent the fullest and freest discussion of its doctrines, policies and activities does so at its own peril. Such an institution is marked for "dry-rot" and futility, on the one hand, or an explosion of some kind on the other. To believe in freedom of expression does not mean just to believe in it as an academic principle. It means to believe in exercising that right. To me it means that it is better, for the institution and for humanity, for freedom of expression to be encouraged rather than suppressed. The only intelligent thing for those who disagree with my published articles is for them to get busy and write replies and publish them. No "mudslinging" or personal recrimination is necessary, and no personal "hard feelings" need be aroused among cultured, educated people. Certainly it is admitted that the questions I write about are important. Then, if my point of view is wrong, or partly wrong, why cannot some of those who differ with me set forth their views on the same question, and thus set me right? In this way the whole community would be edified and helped.

I cannot see how anything that I have published could possibly harm the College in the long run. My articles do rouse the ire of a few missionaries, and might be the cause of such missionaries withdrawing their support from the College. The issue here, of course, is between full freedom of expression and a part of the financial support of the institution. For my part I should choose the former, with the hope and faith that, in the long run, an institution which stands for the fullest freedom of expression will draw to itself more support than one which does not. It would seem that a survey of the educational institutions of the world would show this to be true.

There is a certain type of mind, which always opposes any expression of opinion on religious questions which does not agree with this person's own opinion. Are we always to be hampered and hindered in our work, and to cower and submit to the dictatorship and censorship of such people? If you look at the matter in its purely human setting, the whole thing appears ridiculous. Why, under the sun, should you or I be forced to refrain from publishing what we believe to be true and important, while others publish freely their doctrines and beliefs which are hopelessly out of keeping with modern conditions and attitudes? This one issue of speaking freely one's convictions on religious questions, I believe, is the biggest religious issue in church and mission work in Korea today. The fear of saying something that would offend the ultra-conservative element prevents many men and women from giving the young people of this country the liberal and intelligent leadership that they want and need. All that is needed is freedom to express modern and liberal views, and the old fundamentalist attitudes would soon melt away. I think our fundamentalist friends know this quite well, that is why they are so determined that anything of a liberal nature shall not see the light, if it is possible for them to prevent it.

While I have the utmost respect for you, Dr. Avison, and should dislike to do anything that would cause you personal inconvenience or worry, I feel that this is a matter which involves my whole personal integrity. To submit to such a demand as is being made of me by some members of your mission, I feel would be an act of moral cowardice for which I could never forgive myself. The men who are making this demand are motivated by bigotry and intolerance. (I use these words without personal animus, but simply to state a fact for which I have abundant evidence.) Such being the case, I feel every moral impulse to resist such demands, and no compunction whatever in refusing to comply with them. I feel that I am fully as capable of deciding what is right and proper to publish as any of the members of the Board, whom you address in your letter. Why, then, should I submit to a censorship by them?



May 24, 1933

It therefore comes to this: I am willing to withdraw from the College whenever the Board of Managers requests my resignation. I am not willing to make any promise or agreement by which I would surrender rights and privileges which I consider of vital importance in the work in which I am engaged. I have enjoyed my teaching in the College, and have found a great deal of satisfaction in my relationships with you, my colleagues and my students. Precious as these associations and relationships are, I would give them up at once, rather than continue them at the expense of my moral integrity. I am sure that whatever moral and spiritual influence I have in the College and community would disappear at once, should I tamely submit to the dictates of intolerance and bigotry in a case of this kind.

I wish to say in closing that I appreciate the way that you have shown consideration for me in this and similar instances in the past.

With kindest personal regards,

Yours sincerely,

Ernest Fisher

EF:MS

May 24, 1933

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Severance Union Medical College  
Seoul

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I wish to say in closing that I appreciate the way that you have shown consideration for me in this and similar instances in the past.

With kindest personal regards,

Yours sincerely,

Earnest Fisher

EF:MS



May 27, 1933

Rev. S. M. Moffett, D.D.  
Chairman of the Executive Committee  
Presbyterian Mission  
Pyong Yang, Korea

Dear Dr. Moffett:

Word has come to me recently from several sources that the Executive Committee of the Presbyterian Mission at a recent session passed a resolution involving my name. As reported to me, the resolution is a tacit reprimand or censure of me and activities that I have carried on in the performance of what I consider to be my missionary work. Such being the case, I should greatly appreciate it if the Committee would send me a copy of the resolution, since it concerns me personally.

Incidentally, I should like to say that to take such action as you have, involving the reputation and standing of a member of a sister mission, without notifying the person most concerned, is an act which it is very difficult for me to associate with the deliberate actions of an official Christian organization.

Yours sincerely,

Hardest Fisher

EF:MS

July 30, 1933.

Dr. Earnest Fisher,  
Chosen Christian College,  
Seoul, Korea.

Dear Dr. Fisher,

I have been intending to write to you ever since our Annual Meeting, when I was severely brought to task for speaking against a report read before the Mission body by Dr. E. H. Miller regarding the work of the C. C. C. in which commendable mention was made of your efforts in the college especially in regard to the stimulating of the students in the reading of books in the library. I was threatened with the statement that I would become the laughing stock of everybody if I continued to express myself along the lines that I did. What ever that may mean, I certainly owe you a letter stating directly just what I mean in taking exception to that report. In fact I owe it to <sup>you</sup> as a friend, and as to one with whom I am more or less associated in this land.

May I say right here, that I am one very thankful to the Laymen's Report in that it has led men to define their positions. You said some very good things in your article which appeared in The Seoul Press of January 5, 1933 which have kept me thinking ever since, ~~and~~ as developments took place in the thought of thinking people at home in reaction to the Laymen's Report and our Board's subsequent reactions and admonitions in regard to the Report itself as well as to the predominance of popular opinion as expressed through various papers of our denomination. Quoting from your article, "The importance of a clearly defined and well understood general aim for any enterprise cannot be over-estimated. We waste energy, lose time, and make serious mistakes when we do not have clearly in our minds a well thought out, central, life purpose, to which all of our life activities may be instantly and surely related. We confuse and mystify those whom we are trying to lead, and weaken their faith in ourselves and our enterprise (may I add faith in God), when we grope and stammer or become wordy, if asked to explain our aim, and relate it fully to the activities, both both public and private, official and personal, which we are engaged in. That the mission enterprise is today greatly in need of an aim which will satisfy the intellect, inspire the emotions, and integrate the life activities of all related to mission work, can hardly be doubted by thinking man and women.", I wish to say that I am heartily in sympathy of the spirit of these statements. Surely today we need a clarifying of our purposes. Mission activity shows it. Mission meeting shows it. Board reports show it. Board actions and the Church at home above all shows it. We need to simplify that aim and clarify that purpose, in other words we should get more close to the simple meaning as expressed by our Lord Jesus Christ. When we get to making long sentences to explain our position, we show others that we in our own minds are not clear. The only exception that I would make would be in regard to the last sentence and that, indeed, is obvious in that it is not in keeping with a simple statement -- it tends to be a bit long and a little obscure. I think it means that we should ~~have~~ <sup>find</sup> a clear ringing answer to the call of need that comes from the human heart ~~to be found~~ in our mission enterprise.

But I did not mean to digress on detailed criticism of your article. The whole paragraph was so good that I wanted to quote it all. Again, may I quote what you have to say in regard to the Jerusalem Conference? "The statement of aim adopted by the conference is a masterpiece of compromise and ambiguity. It endeavors to assure the conservative that there is no change



and no need of a change, that the same the same old aim and slogans are in force, with the same old meanings; on the other hand it uses some carefully guarded statements to give hope and encouragement to the liberals and progressives. The result was that neither side felt very secure, and both wondered if this great enterprise called foreign missions was really sure of itself and knew exactly what it was about." Not having read the wording of the report of the Jerusalem Conference recently, I am not in a position to comment upon the applicability of your statements regarding it, but I do wish to state that I have seen nowhere a statement so fitly spoken as yours just quoted as exactly describing the position of our Board of Foreign Missions. I wish to thank you for the language. As subsequent developments took place, your language seem to more closely apply. I refer to their guarded official statement as well as to statements by the corresponding secretary regarding danger as he saw it in making any criticisms of that Report. I also refer to their acceptance "with regrets" the resignation of Mrs. Buck. Your language certainly aptly applies. They are trying to sit on both side of the fence. Personally, I am in anticipation of much from the new Board of Foreign Missions that was formed at the recent General Assembly and hope that they will be explicit in stating their aims.

Do you by any chance find it possible to get hold of The Sunday School Times? If you do would you mind turning to a series of two articles by Robert H. Glover, M.D. F.R.G.S. of the China Inland Mission? They are called "The Power of the Gospel in Demon-Shadowed Lands" and, "The Irrevocable Great Commission". If you don't have it I shall be glad to send you my two copies of the Times. They are for July 9 and 16. In these articles which are short, I find a statement of aims and a distinct lack of hedging that gives me an exhilaration hard to describe. I would like you to read some extracts that I am making from the second of these articles. They follow.

"In conclusion let me say that in one sense we have reason to be grateful for this Laymen's Report, in that it has brought the vital issue between Christianity and Modernism squarely into the open and has called upon missionary administrators and workers to declare unequivocally where they stand. There has been altogether too much evasion and side-stepping, too much thinking and talking in terms of gray instead of plain black and white.

"I have to confess to surprise and disappointment at the attitude of some avowed evangelicals among missionary leaders who, while repudiating the doctrinal utterances of the Laymen's Report, yet feel that they must at the same time pay high compliments to the personnel of the Commission and give deferential consideration to their findings and recommendations. I have not the least disposition to impugn the high moral character, the integrity, the human learning, or the sincerity of motive of the members of the Appraisal Commission. But I have this to say, that by their own doctrinal assertions they have clearly revealed their utter unfitness for the task of appraising spiritual values or dealing with an enterprise of divine origin and supernatural character as Christian missions. When any group of men robs Jesus Christ of his deity, his death of its atoning value, his Gospel of its unique and saving character, and cuts away the roots of the Christian missionary enterprise, as this group has done, I submit that its findings deserve from us no consideration whatever.

"Do I mean by this that we should shut our eyes to light, and refuse to profit by criticism, simply because we do not like the source from which such light and criticism comes? By no means. There have been certain values for us in the criticisms even of openly avowed enemies of missions, and we have recognized those values. But we did not for that reason recognize these worldly critics as partners with us in Christ's missionary enterprise. Neither can we consistently recognize these Appraisers as such, guilty as they are of rejecting the very fundamentals of New Testament missions and even of Christianity itself."

"Unquestionably the Laymen's Report is the boldest and strongest attack ever yet made upon the true Christian missionary enterprise, and there is

abundant evidence that its promoters are laying their plans to continue the attack by a systematic and vigorous propaganda both at home and on the mission fields. We must meet this attack and face this issue squarely, and no less vigorously than they. Mere verbal expressions of indignation and protest will not suffice. Our protest must crystalize in action. We cannot rest content with being simply protestants; we must be propagandists, in the true and full meaning of the term".

These quotations will explain my position more clearly than any words of my own, I think. I have found it opportune to declare myself. It was with the hope that more than a protest is needed in these times when I asked for membership this summer in The Evangelical Fellowship. To me it means a way to clearness of action and of purpose.

I appreciate your friendship and the good things that have been said about the Christian attributes that your personal life shows. Surely we all need to show the spirit of Christ as he taught it in our daily lives, and I pray for forgiveness in that which my life lacks. After all today the issue is one of faith in Christ, who He was and is, and in His approaching return to this earth the reign in power, and my prayer is that you and I may be more fully used in propagating that faith according to His will.

My mother's mother's name was Fisher. The family, I believe, came from New Hampshire. I wonder if you have any relatives from that part of the United States.

Yours sincerely,

Roy M. Byram



August 25th 1933.

Rev. Cleland B. McAfee,  
Presbyterian Board of Foreign Missions,  
156 Fifth Avenue,  
New York City, N.Y., U.S.A.

My dear Doctor McAfee;

Word has come to me from a number of sources that one or more members of the Northern Presbyterian Mission in Korea have written to you regarding me and some of the activities that I have carried on in the course of my work as a missionary. The general contention, as nearly as I can make out, seems to be that I should get out of the Chosen Christian College, or the Presbyterian Mission and Board should withdraw their support and cooperation from the institution. For my part in the matter, I have repeatedly stated to those who desire my resignation, that I will resign as soon as a majority of the members of the board of trustees, the faculty, or the student body ask for my resignation. Since no such request has come from any of the bodies indicated, and since I have abundant evidence that I have the confidence and the loyal support of the great majority in all of these groups, I feel that I am fully justified in continuing to carry on my work here along the lines that I have followed in the past.

I should never have thought of writing to you about this matter if I did not have it on good authority that others have written to you in a way which was not fair or just to me. As a member of a sister mission I feel that I have been unfairly treated, and done a great injustice by statements that have been written and spoken about me. A missionary's greatest assets are his personal influence and an open door to present the message that he feels that he was called to this country to teach and preach. I feel quite sure that members of the Presbyterian Mission in Korea have tried to decrease my sphere of activity, and to nullify my personal influence and message whenever and wherever it has been possible for them to do so. They have sought to do this by methods that I consider neither courteous nor Christian. They have done it while fully aware that I am an accredited missionary of the Southern Methodist Church, that I am an acceptable worker in the Korean Methodist Church, and that I have the confidence and support of the large majority of the students, teachers, and trustees of the College in which I work.

In illustration and substantiation of what I have said, I am sending you a letter, (copy), which I received from a member of the Presbyterian Mission. I am not sending this with any animus toward the writer, but only to give you evidence which you should have in order to deal fairly with this question, which seems to have been thrust upon you. I am glad to be able to say that I do not believe there are many in the Presbyterian

Mission in Korea. He would write such a letter as the one inclosed, and I have abundant evidence that many of them heartily disapprove of the attitude and that this particular member has taken. Some of my very best and most intimate friends in Korea are members of the Presbyterian Mission, and I have the greatest appreciation and admiration for the work of the Mission as a whole. I believe you have received a copy of my article in the Seoul Press which called forth this letter, so I shall say nothing further concerning it. I shall leave it to you to judge whether the article in question deserved the impertinence, scorn, and supreme contempt, which is so clearly shown in the letter that I am inclosing.

I feel that I should apologize for breaking in upon your very busy life with an affair of this kind. However, from what I know and have heard of you, I feel that you will understand how vitally important the matter is to me, and understanding, you will pardon my intrusion, if such it is.

Very sincerely yours,

Earnest Fisher.



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My dear Doctor McAfee;

Word has come to me from a number of sources that one or more members of the Northern Presbyterian Mission in Korea have written to you regarding me and some of the activities that I have carried on in the course of my work as a missionary. The general contention, as nearly as I can make out, seems to be that I should get out of the Chosen Christian College, or the Presbyterian Mission and Board should withdraw their support and cooperation from the institution. For my part in the matter, I have repeatedly stated to those who desire my resignation, that I will resign as soon as a majority of the members of the board of trustees, the faculty, or the student body ask for my resignation. Since no such request has come from any of the bodies indicated, and since I have abundant evidence that I have the confidence and the loyal support of the great majority in all of these groups, I feel that I am fully justified in continuing to carry on my work here along the lines that I have followed in the past.

I should never have thought of writing to you about this matter if I did not have it on good authority that others have written to you in a way which was not fair or just to me. As a member of a sister mission I feel that I have been unfairly treated, and done a great injustice by statements that have been written and spoken about me. A missionary's greatest assets are his personal influence and an open door to present the message that he feels that he was called to this country to teach and preach. I feel quite sure that members of the Presbyterian Mission in Korea have tried to decrease my sphere of activity, and to nullify my personal influence and message whenever and wherever it has been possible for them to do so. They have sought to do this by methods that I consider neither courteous nor Christian. They have done it while fully aware that I am an accredited missionary of the Southern Methodist Church, that I am an acceptable worker in the Korean Methodist Church, and that I have the confidence and support of the large majority of the students, teachers, and trustees of the College in which I work.

In illustration and substantiation of what I have said, I am sending you a letter, (copy), which I received from a member of the Presbyterian Mission. I am not sending this with any animus toward the writer, but only to give you evidence which you should have in order to deal fairly with this question, which seems to have been thrust upon you. I am glad to be able to say that I do not believe there are many in the Presbyterian

Mission in Korea who would write such a letter as the one inclosed, and I have abundant evidence that many of them heartily disapprove of the attitude and that this particular member has taken. Some of my very best and most intimate friends in Korea are members of the Presbyterian Mission, and I have the greatest appreciation and admiration for the work of the Mission as a whole. I believe you have received a copy of my article in the Seoul Press which called forth this letter, so I shall say nothing further concerning it. I shall leave it to you to judge whether the article in question deserved the impertinence, scorn, and supreme contempt, which is so clearly shown in the letter that I am inclosing.

I feel that I should appologize for breaking in upon your very busy life with an affair of this kind. However, from what I know and have heard of you, I feel that you will understand how vitally important the matter is to me, and understanding, you will pardon my intrusion, if such it is.

Very sincerely yours,

Earnest Fisher.



August 25th 1955.

Dr. Roy M. Byram,  
Kangei, Korea.

Dear Dr. Byram,

Your interesting letter of July 30th was forwarded to me at Wonsan Beach, and should have been answered there, but there were so many things going on that it just seemed that I couldn't get down to letter writing. I hope you will pardon the delay and understand that it was not caused by any lack of regard for you or under estimate of the importance of your letter.

I appreciate the sincerity of purpose of your letter, and the uniformly courteous and friendly manner in which it is written. It brought back happy recollections of the Paik Doo San trip and renewed sense of appreciation for your kindness, helpfulness, and good fellowship on that trip. I must also confess that it brought a disturbed conscience for having failed to answer your last letter of more than a year ago. You will remember that we exchanged two or three letters, mostly discussing religious problems. I remember that you wrote last and that I have been intending to answer ever since. I can only plead that I had a rush of duties at the time I received your letter, which caused me to postpone writing. After once putting a thing off it seems very easy to keep on procrastinating.

As to the remarks that you made about me at the Pres. Annual Meeting, I must say that I was somewhat surprised to hear of them coming from a man whom I had always regarded as being scientific and liberal in his attitudes. From a former letter of yours I inferred that you yourself had been a victim of religious narrowness and intolerance in your own station. Naturally, therefore, I was somewhat surprised that you should assume an attitude toward me, which I can only characterize as narrow and intolerant. However, all attitudes have their history, and I have no desire or intention of condemning you for an attitude which I myself might hold had I been subjected to the same influences that you have. I can only say that, as I see it, I am very sorry that you have come to this position which I feel is a backward step, and one which I feel will render you less useful to the Christian movement. The Evangelical Fellowship, which you say you have joined, is an organization which I have thought from the beginning was entirely unnecessary, and could not have other than a dwarfing and warping effect on the spiritual lives of its members. Any organization which cuts men off from others who are true lovers of, and seekers after the highest spiritual good, cannot help but rob them of the help which comes from fellowship with all who are followers of Christ. We have Christ's word for it that there are many followers of Him who may not follow in the same way that we do.



Thank you for the offer to lend me the S.S. Times to read the article that you referred to. I think, however, that the quotations that you gave are sufficient to give me a very clear idea of the point of view of the writer. If I interpret it correctly, he stands for an authoritarian and dogmatic position in religion. I do not hold to this position, and I must frankly say that I very seldom get any spiritual help from reading the writings of those who do hold to it, especially writings of a controversial nature. The writer of the article in question blandly assumes a position of supreme authority on religious questions, and decides who are and who are not to be considered followers of Christ. I know personally some of the members of the Laymens Commission, I have heard some of them speak and have read their writings, I believe them to be among the outstanding Christian intellectual and spiritual leaders of the day. When a man says of this group "Its findings deserve from us no consideration whatever", then I must say that the writings of this man, (whoever he is), deserve from me no consideration whatever. As I read the writings of such people as those who composed the Laymens Commission, I find them full of a spirit of love and creative intelligence, which I take to be the true Spirit of Christ. On the other hand, I find the writings of Machen and the writer whom you quoted motivated by pride, narrow sectarianism, and bigotry, and lacking in appreciation of spiritual values as I understand them. By their fruits ye shall know them", therefore, I chose to form my associates with those who more fully and truly manifest the Spirit of Christ. I have had letters from this authoritarian group in your mission in Korea which were utterly lacking in the elementary principles of gentlemanly courtesy, let alone anything like Christian love and tolerance. These letters showed egotism, anger, and every unlovely trait of human nature. With me the fundamental aim of the Christian religion is to make good people, and when I find people who are thoroughly good I know that the Spirit of Christ is in them. If people are not good, according to our usual standards of judging human character and personality, then I think that they are lacking in the Spirit of Christ. I find the Spirit of Christ both among so called "Fundamentalists" and "Modernists", and also a lack of it in people of both groups, therefore, I make the presence or absence of this Spirit my main criterion in forming an estimate of a person, rather than his position toward modernism or fundamentalism. I must say, however, that the people who have treated me with love and true Christian fellowship since I have been in Korea are, for the most part, the liberals, while those who have treated me with intolerance, impudence, and contempt, are without exception the Fundamentalists. Such being the facts, you could hardly blame me if I am inclined to think more highly of the modernist or liberal group.

I was interested to learn that one of your grandmothers was a Fisher. Our family came to America from Holland. Three Fisher brothers landed in Philadelphia from Amsterdam in 1752, the family tradition runs. They settled in Pennsylvania, but later on our branch of the family moved down into Virginia and settled in the Southwestern part of the state. I think I have heard that another part of the Pennsylvania family moved up into New England and it may be that your grandmother was from that



branch of the family. I really know very little about our family history, I wish I knew more. I believe the names of the three brothers who first came to America were James, John, and Reuben, I know that they were all Bible names anyway.

I want to say in closing that I greatly appreciate the spirit of friendliness, confidence, and good will which was manifested in your letter. Some members of your mission have said in effect that they could not work in cooperation with me, and that they could not give their consent to their mission cooperating in an institution in which I was working. For this reason I have all the greater appreciation for the genuine spirit of friendship and Christian tolerance which is so clearly manifested in your letter.

I trust that this finds you well and that you and your family have had a pleasant and restful summer season.

Yours very truly,

August 31, 1953.

Mr. J. Earnest Fisher,  
Chosen Christian College,  
Seoul, Korea.

Dear Friend,

It is with a feeling of appreciation for the generous and friendly letter you wrote me in answer to a statement of my position. I confess that I was fearful that I may have been misunderstood, but your letter certainly dispells all such doubts. Your generous spirit is one which I greatly admire. Who am I to say that it is not an expression of the Spirit of Christ? When I look at myself and of the many unlovely expressions that I manifest in my daily life in not living up to the Christian ideal, I feel very humble, indeed, to be considered worthy to receive the very high compliments that you have given me.

You are right when you say that you understood that I was laboring under the impression that I myself was a victim of intolerance and bigotry. I have seen that side of the question and can say that those with who I have aligned myself do not always express the sweetness of the Christian virtues that more of our more modern bretheren show. I have hesitated to align myself with a misunderstood body of believers, yet after a number of years of careful consideration aroused first definitely during a friendly correspondence with our mutual and esteemed friend, Mr. Owens, and brought to a head by the Laymen's Report and our own Board's action regarding Mrs. Buck, that I have felt it out of the question to with hold any longer from active cooperation publicly expressed as well as privately thought with those who hold to a conservative interpretation of the Bible truths. I suppose that early training has a great deal to do with this attitude. I wish, then, to be considered if I may, a critic from within the fold rather than one from without, if indeed I have acted in that role. To my mind history is shaping itself according to Biblical prophesy and more definitely than ever before points to a complete collapse of the best plans and efforts of intellectual man to make a world better to live in no matter how high these attainments may be held in a modern world. Therefore I would rather cling to my faith in God's Word as true realizing as I do that Jesus himself was no intellectual, and no scientist, and unlearned in this world's wisdom. I believe that there is coming a time when the best that man can do with all his might will fall to the ground in complete failure and that men everywhere will be brought to realize that they can not trust alone in material things or even intellectual solutions. Jesus tells us that when he was on trial by the Devil when he said that man should not live by bread alone, but by every word that proceeds out of the mouth of God.

We have come to the parting of the ways and the difference will become more marked as time goes on. The time will soon come when Mission Boards and Church organizations can not straddle the fence attempting to hold two diametrically <sup>opposed</sup> beliefs in the same fold. The Church leaders realize the seriousness of the division while ~~as yet~~ the rank and file do not completely as yet. while holding to these views, I would be most untrue to my friends, first, those highly esteemed ones which you represent, and secondly to those who need my active support, if I did not let them know where I belong. The question is too serious to hold ones peace any longer. That is why I wrote you as I did. If there is much that is unlovely in the ranks of those whom you characterize as narrow, intolerant, bigoted, I hope and pray that I may strive to eliminate that in so far as I am myself capable, realizing at the same time that there is no one on this earth who can be so intolerant, and bigoted and narrow minded as a scientist -- one that is especially intellectual without the humiliating influence of a faith in



Christ, in his miraculous birth, life, and death on the cross for our sins, and a glad welcome in ~~our~~ hearts for his personal return to this earth to reign as king of kings and lord of lords. When he comes it will be to a world that has failed completely to solve its problems along modern scientific and intellectual lines.

I am doubly sorry that I can not share your faith in the gradual betterment of mankind and in the gradual and complete triumph of the principles of Christ in dominating world governments without an unknown and terrible force now without the control of mankind. My Bible predicts that very thing. I am sorry that taking such a step in the acknowledgement of these truths can be considered one toward a less useful position in the Christian movement. Today is a day when millions are having to take backward steps because they have found themselves on the wrong path, and woe to those who come to this realization too late. I believe in this connection that education is faced with a tremendous backward step to save its very existence -- a backward step so called by those who have sponsored its present trend. So I am not alarmed at your predictions. We may be passing through a cocoon stage as Dr. Boots said in a recent number of the Korea Field, but those of us who have faith know that it is a temporary stage which shall burst full lived in the glorious future, but with this difference -- the transformation is not inherent in the cocoon or the larva that has built it. The transforming power is from without. I look forward to a decline in Christian missions and in the united strength of the Church and in a temporary triumph in things opposed to the Gospel message, but praise God, the Bible tells of a glorious future. I wish that you could see it and that you could know that it will come not through the efforts of those even who name the name of Christ, but to a supernatural influence from Christ Himself when he shall have come to reign as King after man's complete failure brought about by a world cataclysm, socially as well as naturally. The Bible tells us very plainly of these times. History is racing toward the fulfillment of them. The signs of Christ's coming are at hand.

Please give me up as entirely hopeless if you wish to, but I am a believer in the more literal interpretation of Biblical truths. Neither of us know just what is about to come to pass, but I think that we can rest assured and agree that something tremendous is just ahead. I look for a great disappointment to most Christians who believe that they are working to bring about a gradual improvement in conditions through intellect and science. I am in a position to know of the great advances made in the world of science. Will it be possible for society to keep up with them? If it can not, we are in for a fall. The thought is tremendous. The Bible has the answer.

I am very grateful that you hold me as one of your friends. I greatly desire to be so regarded continually. I could think of nothing more delightful than to be allowed to spend another two weeks out in the wilderness with you. I am one of those who have heard many good things about you and would like to come to know more of them intimately and come to appreciate the high ideals that you are said to typify. I am sure that you have much to give to us who are not so abundantly blessed with these virtues.

I will write to my mother about her family more definitely in my next letter to her. I appreciate your letter very much and shall keep it as one that I treasure very much, realizing ~~that~~ it typifies much that I wish ~~that~~ I had ~~that~~ <sup>and</sup> haven't.

Yours very sincerely,

Roy M. Byram.

Sept. 6, 1935

Dr. O. R. Avison  
Seoul, Korea

Dear Doctor Avison:

I have just received and carefully read your very excellent statement on your understanding of the policy of the College in regard to the religious views of those connected with the institution, as Board members, officers and teachers. With one exception I find myself in general agreement with your views on the matter. Personally I see no need of an official interpretation of the statement in the constitution regarding "the doctrines contained in the Christian Bible." The founders of the College seemed to think that the simple statement which is made there was adequate, and I think they were very wise in leaving the matter on the broad and liberal basis which they did. I am not sure but what we are making a backward step when we, for official purposes, make an interpretation which, in a measure restricts the meaning of the general statement which the founders evidently thought sufficient. However, if we must have an interpretation, I think the one you offer is quite liberal, and one that I could freely accept. Your statements regarding toleration in the face of differing views and the inevitability of differing views in an institution like a college, are quite to the point, and ought to be helpful to all of us. I wish to express my congratulations and appreciation to you on such a fair statement on this important matter.

The part of your statement with which I disagree is that contained in the last paragraph, i.e. the discussing of religious differences "before the non-Christian public." I feel quite strongly that the position that you take here is not for the best interest of the College or the Christian movement in this country. I feel this way for the following reasons.

1. The principal reason for missionaries being in this country is to attract non-Christians to the Christian movement, and persuade them to accept the Christian point of view and way of life in religious matters. If religious and theological questions are not freely discussed "before the non-Christian public" how are they going to know what the Christian point of view is? No limitation whatever is put on the discussion of religious issues anywhere and everywhere when it is done by those who hold to the orthodox or fundamentalist position. I am quite sure that the interpretation of Christianity which is being given out by the fundamentalist group is one of the strongest forces preventing intelligent educated people from joining the Christian movement. I believe, therefore, that those who hold liberal views in religion should have the same freedom to discuss these views in public that the fundamentalists have.



It is only by giving fully and freely the modern and liberal views of Christianity to the public that we can hope to attract progressive, scientifically minded, people to Christianity.

2. I believe in the fullest freedom of expression in religion, not as a self-protective policy, but because I think it is the only way by which we shall come to a fuller realization of truth in spiritual matters. Your position, on freedom of discussion, if practically applied, would nullify all the fine things you have said with regard to tolerance in religious matters. In effect, you are saying that we must be tolerant to those with whom we differ, then you say to one group "you may preach your doctrines freely whenever and wherever you wish," and to the other group "In order that we may present a united front before the public, you had better never express your views publicly at all." The fundamentalists preach their doctrines freely, and sometimes blatantly, before Christians and non-Christians, and no one attempts to stop them. The liberals do not object at all to the fundamentalists preaching their beliefs provided they are given the same privilege. It is only the fundamentalists who wish to put a limit on the freedom of expression of the liberals.

3. You say "Would it be in the best interests of progress in the determination of truth to discuss questions of theological interpretation amongst ourselves where we can speak freely to each other without fear of being misunderstood?" You certainly must know from experience that we cannot "speak freely to each other" on such questions. There are many intelligent people among the "non-Christian public" with whom I can discuss religious problems freely with respect and understanding on both sides. On the other hand, there are many among the missionary group, with whom I cannot discuss religious questions frankly, and who insult me when I attempt it. There are many non-Christians with whom I have more spiritual fellowship and understanding than with some of the "Christian brethren." Why should we who have liberal views in religion not be allowed to publish these views in order that outsiders may have a chance to hear Christianity interpreted from more than one viewpoint?

4. I believe that the Chosen Christian College should assume a place of leadership in interpreting and teaching liberal Christianity to the Korean people. I found in connection with my lectures at the Religious Workers Conference in the Diamond Mountains this summer, that the Korean people, young and old, are hungering for teaching and guidance along these lines. There is no more important work that our College can do, in my opinion, than to help these people to a religious belief that will harmonize with history, science and human experience. The more we can do in this line the more real service we will render. I feel that it would be entirely out of harmony with the fundamental spirit of Christianity to try to repress or hinder those who are sincerely and honestly striving to discover, and give expression

to religious truth. I firmly believe that my fundamentalist brethren should have the fullest liberty to preach and publish their views. All I ask is a similar freedom. If this freedom is given and used the whole church and the general public will be edified, and there will be vitality, growth, and progress in the Christian movement.

5. Christian colleges and universities in America and England permit members of their faculties to publish articles on religious problems from radically differing points of view. In fact, most colleges are proud to have men on their faculty who can write articles which will attract the attention of the intelligent public. Such colleges do not expect the general public to understand that everything that is published by a member of the faculty represents the official position of the college on that particular question. Men are given liberty to publish articles, but they as individuals must take the responsibility for whatever they write. Why cannot the Chosen Christian College take an equally modern and liberal attitude, and encourage its teachers to write and publish articles on vital questions of the day? I am quite convinced that, in the long run, it would do the college much good to do so?

6. You say: "Is the cause of religious truth well served in such an institution as ours by the public airing of the fact that we do not all think alike along religious lines?" I should answer that intelligent people would certainly have a very low estimate of us, as an institution of higher learning, if they thought that we all "think alike along religious lines." Bishop Doern has more than once stressed the point that an institution such as ours should naturally be expected to have on its staff men of widely differing points of view in religion. In fact, the whole point of this statement that you have sent out is to recognize the fact that we do have men on our staff who differ from each other in their religious beliefs. Would not the general public have far more respect for our intelligence and our Christian tolerance and liberalism if we frankly recognize this fact publicly as well as among ourselves? It seems to me, if it were generally known that we have men on our faculty who have widely differing religious views, but who live and work together in Christian fellowship and harmony, it ought to attract to the College fair minded men of both sides, liberals and conservatives.

7. Finally, I think that the only possible attitude a college such as ours is and hopes to become, can take on this question is to maintain a policy of perfect freedom of expression on religious questions, and leave it to the intelligence and conscience of the individual teacher to decide at any given time what it is wise for him to publish. Anything less than this is unworthy of the spirit of a true Christian college, and shows a lack of confidence and trust in teachers, such that no high minded men would care to be subjected to.

In closing I wish to repeat that I am glad you have made this statement of policy. I believe that the plea for tolerance and mutual forbearance is constructive and liberal and will mark a



- 4 -

definite forward step in the policy of the College. At the same time I hope you will see the fairness of my contention on the points with which I have disagreed.

With kindest regards,

Yours sincerely,

Earnest Fisher

Slip 14 revised - please note carefully the new description  
of charges to the Government. It is now  
one and a half times the old rate. The  
Government will continue to be responsible.



J. S. Fisher

THE PRESIDENT'S UNDERSTANDING OF  
THE POLICY OF THE CHOSEN CHRISTIAN COLLEGE IN REGARD TO  
THE RELIGIOUS VIEWS OF THE MEMBERS OF THE FACULTY, OFFICERS OF THE  
COLLEGE AND BOARD MEMBERS

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Questions from the Charter referring to the Christian Basis:-

Art. II Object - The object of this Hojin shall be to establish and maintain this College in accordance with Christian principles.

Art. VI Managers - The Managers, Officers, Members of Faculties and all the Instructors must be believers in and followers of the doctrines contained in the Christian Bible.

Art. XX Amendments - With the sanction of the proper authorities this Act of Endowment, excepting Articles II, VI, XVIII and XX may be amended etc. (Art. XVIII defines mode of dissolution and Articles II and VI refer to the Christian basis. These cannot be amended.)

The Charter therefore makes definite provision for establishing and maintaining the College on a Christian basis as set forth in the Bible.

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Interpretation of the above - "A Christian basis as set forth in the Bible."

The religious ideals of this College are not based on the interpretations of theological doctrines as set forth in the Creedal Statement of any given Church but are based on the statements of the Bible itself. This permits a considerable degree of freedom for individual interpretation of the teachings of the Bible by the Managers, the Officers and the Teachers, provided only, that they acknowledge their belief in God as the Creator and Controller of the Universe and the Father of all men; in Christ as their Savior, the way, the truth and the life; and in the ministrations of the Spirit, and then show themselves by their conduct and activities to be followers of Christ and anxious to promote the interests of His Kingdom as He, Himself, described the nature of that Kingdom.

The Object of the College.

It is the object of the College to contribute definitely towards bringing in Christ's Kingdom more quickly and to extend it more rapidly and we should therefore employ as its agents only those who can and will invest their lives in the accomplishment of this project.

### Types of Men on the Staff.

We have some on our staff who strongly emphasize certain doctrinal statements in addition to the essentials mentioned above and we raise no objection to their insistence on their special points of view because, along with such insistence, their lives make it evident that they are worthy members of the Kingdom.

Some others place very much less stress upon the special creedal statements of their brethren or interpret them differently but at the same time show by their lives that they too are worthy members of the Kingdom and interested in extending it throughout the world.

Some occupy a middle ground in regard to doctrines but are equally worthy with the others when judged by their lives and major interests.

A fourth group is made up of those who, while regarding themselves as Christians and being regarded by others as such, are yet at the beginning of their spiritual development. Many of these have been growing spiritually and are giving promise of contributing more and more largely to the supreme object of the College.

I hope there is room for all these types in our College.

### The Kingdom of Heaven, or the Kingdom of God, or the Kingdom of Christ.

A careful study of all that Christ said directly and indirectly of the Kingdom shows that the emphasis of his teachings was placed on the bringing in and maintenance of it on this earth and He stressed the fact that its members are to be judged not by the profession they make of following Him, not by their merely acknowledging Him as Lord but by their ideals and acts, by the degree in which they show they have the Spirit of Christ.

### Unity.

We can never attain unity in the church by stressing doctrinal statements. This can only be secured by emphasizing the things which Christ emphasized and I can't help feeling that were He here on earth to-day He would say in regard to much that is stressed by the churches now - "BUT I SAY UNTO YOU."

The College too can attain its objects only by guarding the same principles - it must hew to the line of Christ's teachings but be very tolerant of doctrinal differences and varying creedal interpretations, while strongly emphasizing the character and personality of the teachers.

### Some observations arising out of the above statements as applied to our present staff or as they may apply to any future individuals.

I have no doubt that each of us finds it trying to put up with some of the views and tendencies of one or more of our fellow members.

One is too conservative theologically, another is too liberal; one is too optimistic, another is too pessimistic; one is too combative never letting an opportunity for asserting his too liberal or too conservative views pass unimproved; one is so reactionary that he invariably objects to any new project before he has thought it over; another has so much initiative that he proposes changes before he has thought out all the results that may follow them.



But if all were equally conservative where would be the opportunity for progress? We would get into a deadening rut and become more and more intolerant until once more Christ's call would ring out - "Moses said ..... but I say unto you ....."

If all were equally liberal would we not throw away things of the past with too much readiness, to our great loss?

If all were chronic objectors where would be the chance of advancement?

If all were ready to take up every new project without careful thought as to its possible bearings and consequences what would become of our stability?

All these considerations should lead us into a tolerant attitude toward those with whom we are working, even though their theological views, or educational theories; their political and social ideals or their opinions on economic problems and methods; or etc. etc. should differ from ours. If they are Christ's followers and are working to promote His Kingdom and if they give evidence of having the Spirit of Christ and are withal competent workers in their various departments let us accept them as trusted and loved fellow-workers. If we think their views wrong or inadequate let us, in a loving spirit, try to show them so but always with an open mind ourselves towards the possibility that we too may need to change.

We desire to have a Faculty that is so well balanced that it will be open to new ideas and progressive in its trends so as to promote growth but conservative enough not to throw away old ideas just because they are old and steady enough to ensure that growth will not be mere enlargement but real advancement.

One question remains to be carefully considered - to what extent should we discuss our different views before the non-Christian public? Would it be in the best interests of progress in the determination of truth to discuss questions of theological interpretations amongst ourselves where we can speak freely to each other without fear of being misunderstood? Is the cause of religious truth well served in such an institution as ours by the public airing of the fact that we do not all think alike along religious lines? Could we not present a united front on the main topics of Christian faith, and do all the discussing that is needed within our own College or amongst Christian brethren? Would not such a course best promote the cause we all have at heart?

D. R. AVISON, M. D., LL. D.

SEOUL, KOREA

Sept. 12th, 1933

Dr. J. E. Fisher  
Chosen Christian College  
Seoul, Korea

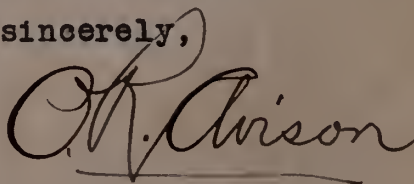
Dear Earnest:

Thanks for your letter of Sept. 6th, 1933, dealing with my article on C.C.C.'s theological position and your reply to my questions at the end. I shall not raise any argument regarding what you have written because it is all true in so far as rights are concerned. You will note that while what precedes the last paragraph is given as an expression of my opinion the last one is in the form of a series of questions, intended to draw attention to the expediency or otherwise of certain methods of propagating our opinions at certain times and that my questions do not deal with what others outside of our faculty should or should not do. I did not have them in mind when I wrote any of the article. I was merely trying first to define the theological basis of the institution as I see it and then to raise a question as to certain modes of procedure in propagandism outside of the College. First we must establish the College's position as to its relation to denominational creedal statements and that being effected other relevant matters will more or less speedily be settled by a growing sense of appropriateness under varying conditions as they arise.

As I said to you in conversation some time ago the question of our rights is one thing and that of expediency is another. Practice of expediency at certain stages will often bring about recognition of our rights more quickly than insistence on them will. At the same time that we practise expediency we do not have to yield our rights - which it may be necessary to fall back on at another time.

I am enclosing a copy of a statement from one of Dr. McAfee's letters touching on this question, it being his reply to letters from some members of our Mission, and along with it my own comments on his statement which I expect to send to Dr. McAfee and probably to members of our Mission.

Very sincerely,





Quotation from letter of Dr. C. H. McIlfee, Secretary of the Board of Foreign Missions, addressed to Korea Mission, , 1933, with comments by C. R. Avison

"1.658. ARTICLES IN BRADY PRESS

This action has attracted our attention here because one or two of these articles have been received in the office and correspondence has been entered into with Dr. C. H. Avison as well as with the proper Board here at home. The whole matter raises a very difficult question. A missionary ought never to have a sense of a clasp on his mind or his mouth or his pen. At the same time we are in a fellowship of service which requires us to consider each other. There ought to be ample scope for discussion and consideration within our own circles. It is only fair that each of us consider his brethren however in his public announcements. The really serious matter is the holding of erroneous views. However, it is also serious to announce those views as though they either do or should control the actions of fellow missionaries. We have suffered quite enough in recent months over unwise utterances by individuals on both sides of the line."

Commenting on the above I would draw attention to the following:-

"A missionary ought never to have a sense of a clasp on his mind or his mouth or his pen."

This statement is worthy of its writer and what we could expect of Dr. McIlfee. It is another way of saying a missionary should expect to have the same degree of freedom of thought, speech and writing as is the acknowledged right of every man.

"At the same time we are in a fellowship of service which requires us to consider each other. There ought to be ample scope for discussion and consideration within our own circles. It is only fair that each of us consider his brethren however in his public announcements."

This principle was announced by St. Paul when he said "All things are lawful for me but all things are not expedient." It is a good guide for us in general but, in the matter of propagating his changed views on religion and the preaching of Christ, Paul was very bold in his utterances even though his teaching brought trouble on himself and disturbed the equanimity of his brethren.

However one ought to consider expediency and this thought will often modify the methods of the truth be propagated (all missionaries are propagandists) even though there may be occasions when one must set aside every such consideration to declare an important truth. It is very desirable of course that we do not arouse animosity needlessly or without being convinced that our good purposes cannot be achieved otherwise and also that the presumably good purpose is sufficiently important to warrant even the danger of arousing animosity.

"The really serious matter is the holding of erroneous views."

That is quite true but the natural query is which view out of two or more views is the erroneous one. If this could be made clear to every one there would be no controversy except the controversy necessary to make it clear. If holders of views could only hold their own tentatively and allow others the right to do the same much trouble would be saved. I do not mean that no one should try to convince others that they are wrong and he is right but he should do this without coercion and always allow the possibility that they are right and that it is his own view that needs to be abandoned as indicated in the next sentence of Dr. McJee's statement -

"However, it is also serious to announce those views as though they either do or should control the actions of fellow missionaries."

I would that all missionaries would follow such good advice - whether they are on one side or the other.

In the United States also this would be a good motto for a lot of people who are causing much trouble because they do not observe this excellent rule.

That is being as they are and in view of Dr. McJee's note, what should be done in the matter of the case under discussion. Is it not that both parties should exercise much discretion, show much brotherly love and tolerance and discuss these matters with one another in a friendly effort to arrive at a working basis which, though most unlikely to be thoroughly satisfying to all, will yet allow both parties to work out together the total program of the College?

One thing can be taken for granted - no extreme theological position, either conservative or modern, can be forced upon an educational institution of the rank of a College or on the minds of its individual teachers.

Some of the teachers may have extreme views on either side but the majority will be moderate and the net result will be good.

In this connection I commend to you a careful consideration of the accompanying statement by the President of the Eastern Christian College.



THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

CBM:M

156 FIFTH AVENUE  
NEW YORK

OFFICE OF SECRETARY

September 29, 1933

The Rev. Dr. Earnest Fisher,  
Chosen Christian College,  
Seoul, Korea.

Dear Dr. Fisher:

Your letter of August 25th came and I am very glad to receive it. I have been a good deal concerned about some of the letters that have come to me indicating unrest about some of your public expressions. The one or two articles which came impressed me as rather unnecessarily provocative, but I always hesitate to do anything that puts a clamp on the mouth or the pen of a Christian brother. I find myself anxious lest we express our Christian differences in places where the extent and depth of them will be greatly misunderstood. For that reason I have always refused to take part in a printed controversy. The non-Christian group who read the papers never know what we mean when we refer to our brethren who differ from us. They think we have a feeling toward them which we do not have. The outcome of such discussion is apt to be the kind of letter which you sent me from Dr. Lampe. It is a letter which I could never write to any man who claims to be a Christian and I am sorry that anything could lead a missionary to so write to a fellow-missionary. If opportunity comes I can very probably speak to Dr. Lampe my feeling about this.

On the other hand, I do feel that in institutions where we are working together and where each of us carries the burden of the whole group in his whole life, we cannot be too thoughtful of each other. We have a very great common message to take to our non-Christian friends and we cannot afford to do anything to weaken another brother's message. I think a large part of the religious controversy carried on in secular papers is not only wasted but is downright injurious. It not only gives the ungodly every chance, but it also stirs all the ill feelings which exist in other hearts.

I would never have written as much as this to you except for your obviously Christian spirit in your letter, for I stand in a good deal of dread of the question the apostles asked: "Who art thou who judgeth another man's servant? To his own master he standeth or falleth." The difficulty is that as soon as one enters the newspaper columns one becomes a servant of all his brethren and they are apt to feel their right to explode about him.

I am writing Dr. Avison about this, and he will willingly show you the letters which I have sent him. The point that I have tried to make in them is a very simple one; that we must maintain our freedom as Christian brethren to differ and to deal with our differences *among ourselves*, but that we do not serve our cause well when we allow our differences to become matters of discussion among people who cannot understand our terms and cannot realize our spirit. I would dislike to see the Chosen Christian College fall into a dead uniformity but

I would also dislike to see it appear to seem a sea of conflict in the presence of unbelievers.

Let me thank you again for writing in such a candid and Christian way. I have written to several of our own missionaries in other lands that union work is the most trying of all services because one has to regard not only those who take his own point of view but also those who take the other points of view of the other churches. My sympathy goes out to all of those who know they must as decent Christians maintain their own conviction but who know also that there are other convictions which they must consider and which they must not violate in any ruthless fashion. I wish you had not written one or two articles I have seen, not merely because I do not agree with their contents but because I am sure they are misunderstood among unbelievers and among new-born believers. Let me suggest that you ask Dr. Avison to let you read the letters which I have sent to him with no expectation that they would pass into your hands. The matter has given me some concern because on our side of the sea we are in something of a storm of controversy over affiliation with missionary workers who seem to antagonize convictions which are deeply vital to ourselves.

Heartily,

*Cleland B. McAfee*

Cleland B. McAfee



朝鮮京城府社稷洞三一一番地

徐培達

G. C. SPEIDEL

311 SAJICKOL

SEOUL, KOREA

Jan. 26th, 1935.

Dear Earnest:

Yours of the 14th of December is at hand. Although I do not agree with all that you said yet I was glad to hear from you. The foregoing statement is practically a repetition of one contained in a former letter to you. One cannot help but form opinions and the usual way to express them is either by agreement or disagreement. However, since your divorce is now no doubt an accomplished fact I shall not dwell on the matter at length. Suffice it to say that throughout your letter you lead one to believe that it is a mutual action on the part of both you and Bess. Regardless of what action she might have taken when the decree was granted we have been led to believe that such was not the case. We have not heard from her direct but others have and from what they say it would seem that the action is on your part alone. They state that she says she would be willing to do all in her power to make a success of your marriage. You state that "Bessie's and my failure was made sixteen years ago when we each married the wrong person". Do you mean that you have not been happy during this period and from the first you realized that a mistake had been made? That is rather hard for some of us to believe. Well, I said I wasn't going to dwell on this subject at length but I see a rather long paragraph has already been written, so will turn to other matters.

I am enclosing a copy of a "News-Letter" and a very poor one at that. Hope you can make it out however. We had a fine trip to Manila and back. Since we are not going home in 1935 the trip meant a lot to us especially. I suppose you have taken the Paksanjan Rapids trip. It was well worth-while. To go in swimming over New Years was quite a sensation.

We have definitely decided not to live at the college this year. The Snyders leave in April and Underwood wants us to live out there of course. We are expecting an addition to the family in April or May, then soon after we shall go the Beach and then too we want to leave on furlough in March of 1936 so this will leave us only about six months at the C.C.C. Since I shall also be carrying on my other work in the city we think it best to live here. Now, if I am appointed to full-time work at C.C.C. on my return in 1937 then of course we shall live at the college, provided there is a vacant house. I will take 10 or 12 hours as they are hard up with Snyder, Miller and Cable all going on furlough at the same time.

I sent you a copy of the Mission meeting minutes yesterday. Since I did not have your New York address at the time I sent them to Norton. I suppose they will be forwarded to you. I am also sending you a booklet on the Anniversary. If I have sent you one before or if you have already received one please send this one to Rev. F.O. Briggs, Crozet, Va. Thanks.

Hoping to hear from you soon, I remain,  
Your friend,

